
THE CRITICAL REVIEW.

For the Month of *December*, 1771.

ARTICLE I.

The Farmer's Tour through the East of England. Being the Register of a Journey through various Counties of this Kingdom, to enquire into the State of Agriculture, &c. By the Author of the Farmer's Letters, and the Tours through the North and South of England. Four Vols. 8vo. 1l. 4s. bound. Nicoll.

THE laudable endeavours of this indefatigable author for the improvement of agriculture, have so often received our approbation, that it might, perhaps, be sufficient to observe, concerning Mr. Young's present work, that it is conducted in the same experimental manner with his former publications on the subject. We meet, however, with so many important observations in this extensive Tour, that it is proper we should take notice of some of the most remarkable. The first we shall select, is a case respecting the improvement of husbandry, very opposite to common opinion; where the industry of some farmers, who before could scarcely maintain their families, was so much excited upon their rents being nearly doubled, that they afterwards became very flourishing.

There is one circumstance in the management of this estate, which is much too important to be passed over. A few years ago, it was let at 1300l. a year, and the tenants were all as poor as rats: three fourths of them were from two to four years in arrears of rent. On being talked to pretty sharply on such failures in payment, they pleaded their high rents, and desired to have them lowered. Upon this, their farms were all viewed by a gentleman well skilled in land; and his report was, that, so far from paying too much, they evidently paid too little—much less than the land was worth. The whole was very badly cultivated, quite over-run with weeds, and much excellent land almost becoming waste. He recommended the raising the estate 1000l. a year. His advice was followed, and from that day the rents were raised to 2300l. a year.

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But one tenant on the whole estate quitted; and, from a year or two after, to the present time, their culture has been constantly improving. No tenants have paid their rents better, and they are now in general rich, for the size of their farms. I was perfectly satisfied of all these facts; for I had them precisely from all concerned. William Marsden, esq. of Barnsley, is the person who viewed the farms, and he confirmed the above particulars to me, in presence of col. St. Leger, and of the principal tenant of the estate.

‘ If this instance is not decisive, nothing can be so: it proves, in the clearest manner, that the first step to good husbandry is to make the tenant pay as much, or nearly as much, for the land, as it is worth. If they have farms at 5s. that are worth 10s. they will treat them accordingly. Bad husbandry will pay a low rent, but cannot answer a high one. The tenants of the Wombwell estate employed half their time in carrying coals for the manufacturing towns; but, in their new agreements, they were very wisely cut off from any such practice: their attention has since been given to their farms, and they have found how much more profitable it is, to employ their teams in ploughing, harrowing and manuring. Raising their rents has really enriched them all: it has created an industry unknown before: they cultivate those fields with attention now, which formerly satisfied them in the maintenance of a few sheep.’

Though the policy adopted by the landholder was, in this case, extremely successful, we cannot pass over a precedent so liable to abuse, without remarking, that it is only in farms really capable of great improvement, that such an expedient could be used with good effect, or even without the ruin of the tenant. For there are certain limits, beyond which the exertion of industry is rather discouraged than incited.

We meet afterwards with a curious account of a method of fattening oxen with oil cake.

‘ I found several parts of husbandry carried on with spirit by Mr. John Moody, and particularly the fattening of oxen in stalls, on oil-cake and other food. For this business Mr. Moody erected the most complete ox-house I remember to have seen. It contains 26 beasts, each in a stall, which, for large oxen, are 8 feet wide, and 6 feet for smaller ones. At the head of each stall is a square manger for the hay, which is put in through a window in the wall, exactly opposite the head of the ox; and, as the hay-stacks are disposed in a yard along the back of the building, there is no loss of time or hay, by having far to carry it: the man takes it from the stack, and puts it, at one step, into the manger. On one side the hay is a small stone cistern, by way of trough for the ox to eat his oil-cake out of; and, on the other side, another stone cistern for his water, which is supplied in a very convenient manner. On the outside the building is a pump, which raises the water into a cistern, exactly on a level with all those which supply the oxen. A pipe of lead leads from this cistern to all the rest in the house; so that the man can see, by the height of the water in the pump cistern, how high it is in all the rest. The house is not open, like a shed, but shut quite up: in the doors are holes, to let in air; but sliding shutters correspond with them, to exclude it at pleasure. At one end of the building is a small room for the oil cakes, and also a stove, with a broad iron top, for laying on the cakes to heat a little for breaking:
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a wooden anvil stands by it, upon which they are broken with much ease when warm.

Mr. Moody generally puts up those beasts that have had the summer's grass: a large sort, from 80 to 130 stone: they are taken to the cakes about the beginning of November, and are sold, quite fat, by the 20th of March, in a general way, but many before. If the beasts are smaller, they need not be so forward: if they are only fresh in flesh, they will be completely fat by that time.

The price of cakes vary much; but they have, of late, been about 4l. 10s. a ton, besides 5s. carriage: this is an high price. Mr. Moody thinks it will not bear, at the utmost, more than 5l. he would never fatten, if it was higher.

The cake is given regularly three times a day: at seven in the morning, at twelve at noon, and at half an hour after four in the afternoon: this in short days; but, in longer, it is at six in the morning, at twelve at noon, and at six in the afternoon.

Mr. Moody is, in one particular, very singular: it is a general opinion, that oxen are so hot when fat, that they should be allowed much air, and accordingly open sheds have been recommended. On the contrary, this gentleman is clearly of opinion, that the hotter they are kept, the better they will fatten. He keeps them shut up, and, for some time, does not so much as let in any air through the holes in the doors: the breath of so many, with the natural heat of their bodies, bring them soon to sweating prodigiously, and, when that is in its height, they fatten the best and quickest. After sweating a fortnight, the hair all peels off them, and a fresh coat comes, like that in April or May, and, after that, they sweat no more. Mr. Moody has observed, that those beasts, which do not sweat at all, scarcely ever fatten well.

He gives a beast, of 100 stone, two cakes a day, at first, for about two months, and then three a day till fat: the cakes weigh about 6lb. each: they have also 20lb. of hay each per day; but they eat only the prime of it; a large stock of lean beasts being kept on their offal hay.

Suppose a beast put up the 1st of November: the two first months he eats 120 cakes; from January to the end of March, he eats 270 more, 390 cakes in all; and, reckoning 20lb. of hay a day, during the whole time, it is 1 ton 6 cwt.

390 cakes, 6 lb. each, 21 cwt. at 4l. 10s. a ton, are, —	£. 4 14 6
1 ton, 6 cwt. hay, at 40s. — — —	2 12 0
Total, — — —	<u>7 6 6</u>

So that an ox of 100 stone, in his winter fattening, eats above 7 l. but he improves in value more than to that amount. If they only cleared it, there would remain great profit; for Mr. Moody raised 200 very large loads of rotten dung from the winter fattening of 45 beasts, by means of 20 waggon loads of wheat stubble, used for littering; and, as long experience has proved the dung of beasts fattened on oil cakes, much to exceed any other, he values it at 7s. 6d. a load, as much as can be carried away by four horses, on a very large cart.

The weight about 3 tons, this is, — — —	£. 75 0 0
Deduct for 20 load of stubble, at 5s. — — —	<u>5 0 0</u>
Profit on the dung of 45 beasts, — — —	70 0 0
Or, per beast, — — —	<u>1 13 0</u>

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‘ But Mr. Moody has often taken lean oxen of a smaller size from straw, put them to oil cake and hay, and sold them fat in eight weeks, with a considerable profit on them.

‘ He bought two oxen for 17l. 10s. out of a team, in July, quite lean: he kept them at grass till the end of October, then put them to cakes, and sold them the April following for 50 guineas, which is very considerable. Nor does he ever fatten any, that yield him no other profit than the dung: he generally makes from 40s. to 6l. a head, clear profit on the cake-fattening alone.

‘ The attendance on them is not expensive, from the very great convenience of the house. He has never more than a man and a boy to the whole 26: they heat and break the cakes, give them to the beasts, supply them with hay, pump their water, litter and clean them, without any assistance, and have a good deal of time to spare.

‘ In the above calculation, the oil-cake is reckoned at its present high price; but the average rate is not above 4l. a ton.’

Mr. Young gives us an agreeable description of the country between Rye and Hawkhurst.

‘ The country, says he, is all hill and dale; the prospect extensive over a rich varied woodland; the road is good, and leads through many scattered villages, with numerous single cottages, remarkably neat, well built, clean, and snug; little gardens well kept, the hedges regular, and all clipped; many of the walls white-washed, the paling whole and in order, and even the pigsties tiled, and quite neat and strong; the whole uniting to raise the most pleasing idea of warm comfortable inhabitants: one's humanity is touched with pleasure, to see cottages the residence of cheerfulness and content. Happy people! humble pleasure sparkles in their eye, and health herself sits enthroned in their cheek—a subject for

‘ The pleas'd historian of the cheerful plain;
But nothing either sad or pensive in it.

‘ A country so decorated is beautiful indeed, and more entertaining to travel through, than if splendid temples and proud turrets arose on every hill. Such ornaments are in the power of every country gentleman: pity they do not oftener use them.

‘ Industrious Britons ought all to live thus; and did our laws co-operate with the blessings Providence has showered on this happy kingdom, all might live so.’

Our readers, we presume, will not be dissatisfied, if we present them with the description of a beautiful country-seat which the author has likewise delineated. Though his tour was undertaken professedly for surveying the state of agriculture, he might be thought destitute of taste, not to have mentioned some of the places which he found most remarkable for rural beauty.

‘ — Critchill, considerable as it is, is not the only object that has possessed Mr. Sturt's attention: the isle of Brownsea has been at the same time embellished with every thing that can render it agreeable. This spot deserves particular attention from all who amuse themselves with viewing the numerous marks of taste and wealth that ornament their country. It is an island of about 900 acres of land,

land, in the midst of 20,000 of water, which is Poole harbour; a more peculiar spot can hardly be conceived. The high lands of the isle of Purbec, and other tracts about Poole, &c. surround this whole space, and land-lock it on every side. Can any thing be finer than such an island so gloriously situated!

The coasts hang in very bold steep; all which Mr. Sturt has planted throughout the island, to the quantity of a million of trees of various sorts, chiefly firs; so that the hills will all be wood, and the vales, lawn. One end of the island lies directly against the narrow mouth of the harbour; on this point he has built a beautiful edifice, which he calls Brownsea castle; it is a quadrangular building in that stile: rising each story in the center, till it finishes at last in a flag. It is light, and admirably suited to the spot. It consists of a hall 24 feet square; with a dining-room on one side, 24 by 16; and a drawing-room on the other, of the same dimensions, with two bed-chambers; very conveniently contrived. The Attic consists of a room in the shape of a cross; each 50 feet long; the corner squares of which, form three bed-chambers and a stair-case; and over that a large billiard room, with book-cases, &c. But the views commanded from the windows of these rooms are inimitable; they look out to sea through the narrow streight, the harbour's mouth; which is just such a view of the ocean as is desirable; you there catch the Needles and the Isle of Wight mountains at a distance: but the circumstance, truly picturesque, is the shipping; every sail that comes to or from Poole (a place of great trade) bends her course in a line up to the castle, and then tacks through a channel half a mile broad, under the very windows: nothing can be finer than this while the surrounding coasts are bold. In front is a battery of ten 9 pounders, with other smaller guns for salutes.

The kitchen-garden is close to the castle, surrounded by a parapet wall with port-holes, and flanked at the angles by turrets; at one end a large green-house between two hot-houses.

Near the castle is a little quay, &c. where Mr. Sturt's barges, sloops, &c. lay at anchor: there is business enough to add to the variety of the picture.

Sailing around the island it offers several very beautiful views; the castle is a noble object; and being built of white stone, a cheerful one. The lawns, which Mr. Sturt has laid to grass, with a few scattered groves of tall trees with a farm, and a cottage or two under them, backed by rising grounds, all spread with young plantations, are as agreeable landscapes as can any where be seen; and when the woods all get up, the whole will be a glorious scenery.

In respect to the agreeableness of residence; nothing can exceed this island: the sea about it abounds with the finest fish in England, and in the greatest plenty; the island itself, from the improvements making on it, will furnish all that land can do. It is full of hares, pheasants, and partridges, none of which can escape. A very fine decoy is making for wild duck, teal, &c. which now flock here in great abundance, and the springs of fresh water are as fine as can any where be met with. When all these circumstances are considered, with the amusement of sailing, fishing, &c. that it is within three miles of Poole—and so truly singular, that no other spot in England resembles it: will any one hesitate to pronounce it one of the most agreeable places in the kingdom? Will any one fail to be astonished when they hear that

this beautiful spot was long neglected and despised, and would yet have been a desert, had it not been purchased by Mr. Sturte!

The author's observations on the proper depth of ploughing, are so judicious, that we need make no apology for inserting them.

' We do not possess clear and decisive experiments (and I much question whether the points will ever be precisely known) that will enable us to pronounce, what is in general the proper depth on all soils. Those who urge the propriety of deep tillage, quote instances, in which it is successful. In this tour the experiments of Mr. Arbuthnot, Mr. Burke, and Mr. Duckett, are as satisfactory as possible, in proving that deep ploughing is excellent; but then on the other hand, what is to be said to places, where very shallow ploughing is attended with equal, and perhaps much superior success?

' These are not matters, in which reason should decide, though it may sometimes interfere: experiments most carefully made (which by the way would be infinitely difficult) can alone speak it authoritatively. But let us for a moment endeavour to reconcile the apparent contradictions, between the trials of particular gentlemen, and the general result of various tillage.

' I conceive, that deep ploughing demands better husbandry, particularly respecting manures, than shallow ploughing; and that depth, which with certain excellent farmers is advantageous, would with inferior managers be pernicious.

' Let it in the first place be considered, that in manuring a field, you mix the manure with the upper stratum of the earth usually moved in tillage; suppose you plough four inches deep, and lay on twenty loads of dung, you consequently mix that portion of manure with the loose earth of four inches. But suppose twenty loads are spread on eight inches of depth, will the crops be the same? I apprehend not. That there is a certain advantageous proportion between given quantities of manure, and given quantities of earth stirred by the plough, on which they are spread, cannot be doubted; for all the earth that is moved ought to be mixed or impregnated with the manure; but this cannot be, if by ploughing deeper you raise more loose earth, without increasing your dung.

' Manures will soon be mixed with the earth, as deep as you plough, and if they are not proportioned to the mould, the plants growing in it will thrive only in proportion to the richness of that compost, which supports them. This will appear very clear, if we suppose a greater depth than common; for instance, two feet: if instead of ploughing, as formerly, six inches, you stir two feet, but manure the same as before, 20 loads an acre. Now is it not very plain, that this manure, which was proportioned to the body of earth moved in six inches, must be almost lost in that of two feet? and the effect would be (without recurring to soweriness of soil, &c.) a bad crop.

' If the depth of ploughing should depend on that, to which the roots of field vegetables run, two feet may as well be named as one: for it is well known they will, in a fine bed of mould, be two feet long.

' This reasoning induces me to think, that the quantities of manures ought to be proportioned to the depth of tillage. If 20 loads were a good dressing, when the land was ploughed four inches

inches deep, most assuredly it will not, when it is stirred twelve.

‘ But it may further be considered, that in proportion as the loose soil is distant from the air, or rather from its beneficial influence, in such proportion will it require another superiority of manuring, and all other efforts of good husbandry, to correct that soweriness, which it will undoubtedly have. The system of deep ploughing is very incomplete, and indeed means little, if the loose earth is not one uniform mass, the same as it always is in common management; to have it in that state, it must be equally manured, and equally turned to the sun with the shallower soils.

‘ Those who laugh at the mention of the soweriness of the under strata, talk equally against reason and experience. Those who really understand this point rationally, tell you, that an unusual depth should be gained in the beginning of a fallow, and that the first crop ought not to be wheat or barley, but hardier plants. Does not this shew the real state of the case? And if this soweriness is once admitted, the preceding reasoning is surely just, that proportionate means must be used, not only to cure it at first, but to prevent its return.

‘ Hence therefore we find, that both parties are consistent; farmers, who change the depth alone, say ploughing deep is pernicious; and they are certainly right: gentlemen, who are more spirited in their general management, apply manures with a more liberal hand, and give more plentiful and better tillage, say it is excellent, and therein speak equal truth; but keep the points separate; and do not in the lump recommend very deep tillage, as common in conversation, and the pages of most writers, without attendant explanations.’

Mr. Young's remarks on the connection between the price of provisions and the rates of labour, are just and animated, and prove that his knowledge is not confined within the limits of husbandry.

‘ It is, says he, the manufacturing interest in this kingdom, that has usually complained of the rates of provisions raising the price of their labour; or perhaps more the sentiments of various writers than of persons really concerned in our fabrics. But their complaints are certainly groundless: some of our manufactures have sunk, and others have risen. Has the former been the effect of dearness of provisions, or the latter of cheapness? Manufactures have declined in Suffolk; and flourished in Yorkshire and Somersetshire, and all the West; but Suffolk of all those is the cheapest. They decline in Suffolk and rise in Norfolk, though provisions be the same in both.

‘ And let it be remembered, that while provisions are at a regular price, labour is irregular; great orders for goods, from abroad, raise the prices much, though provisions remain exactly the same.

‘ All these circumstances would be different, if there were arbitrary laws of police to force men to work at rates decided by variations in the price of provisions. How far this is the case in France I am not clearly informed; but how they can now, and for some time last past, be rivalling us in manufactures from cheapness of provisions, I cannot understand, while it is very well known, that we should have exported much corn to them without any

bounty, had the ports been open; which is a plain proof, that wheat has been higher there than in England.

' We are for ever prohibiting the exportation of wheat, and at the same time complaining, that other countries undersel our manufactures through cheapness of provisions. I speak not of the bounty, but mere exportation, which would at this day go on were it allowed; and is I think proof sufficient, that the commodity is much cheaper with us than in other countries, else most assuredly they would not pay freight, expences, and the merchants profit, besides our market price.

' But supposing this was not the case, yet are we not to assert, that nations are on an equality, because a weaver in one receives a shilling, and in another has no more. There are many circumstances, which should be taken to account. Will a Frenchman work as much and as well in a given time for the same pay as an Englishman? Is a Dutchman and an Englishman exactly upon a par? Surely these questions are of essential consequence; but who will answer them? Is no account to be taken of numerous holydays in one country, few in another?

' Are not all necessities to be considered? The French manufacturer pays perhaps less for bread and drink than the British one; but who pays most in personal taxes, besides numerous others? Which, under the burthen of a numerous family, meets with most ease and relief? The Frenchman must earn for all, and not keep from starving perhaps at last, but not the Englishman: a miserable oppressed life must have many days of necessary relief from work; and much work badly done. Is nothing to be allowed for these articles?

' But all that is French is to fill this country with terror. While the superior power of that kingdom threatened the liberties of Europe, such apprehensions were political, and kept up a constant vigilance to watch her motions. But as well might a Greek dread the power of the great king after Alexander's expedition, or an Englishman under Cromwell tremble at that of Spain, as any one in the present age fear the superior genius of France. Nations have their grandeur, but they have also their declension; and there is not in the records of history an instance of one flourishing to a most formidable height, and then sinking regularly for near four-score years, which has been the case with France since the peace of Nimeguen, and afterwards enjoying a resurrection to dreaded power.

' Let us not therefore be filled with vain fears and apprehensions of every manufacture, every advantage, gained by France. We have nothing to dread from the power of the house of Bourbon; and those who pretend that the manufactures and trade of that kingdom are to destroy ours, speak like merchants that have not an idea beyond their counting-house, instead of taking a view of the progress of human affairs, and from the past judging of the future. The manufactures of France have declined since the last century. Where are a fourth of the forty thousand looms at Lyons, now to be found? Where are her twenty millions of inhabitants? Where is the revenue of Lewis XIV? Where his four hundred thousand men in arms resisting three fourths of Europe? Where the navy that rode triumphant in the English channel? Where is the man so blind as not to see, that the power of France is sunk, that she has but the remains of her former fame to patch out a ragged reputation? Need I reverse the medal? Does this na-
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tion want to have her state explained? Let her go to the crbaking politicians, who tell her of the "unprosperous situation of our publick affairs," and feast on ridiculous tales of her declension and ruin.'

The following passage from our author's observations, helps to throw some light on the cause of the present high rates of labour over the kingdom.

'Wants, I allow, are numerous; but what name are we to give to those that are voluntarily embraced, in order for indulgence in tea and sugar. I again repeat, that this is not in reference to a few individuals, it is to the point with the whole body of the poor. Rates are to rise enormously—labour to do the same—and the prices of provisions are to be sunk, contrary to all the laws of common sense; for what? Not to house, clothe, or support your poor—not to alleviate their sickness—support their old age—or fill their bellies with beef and pudding; but to enable them to drink tea. Labour has risen 25 per cent. in 18 years; and rates 64 per cent. in the same time, in order that the poor might drink tea twice, instead of once a day; in 20 years more we may look for such another rise; most assuredly it will be, that instead of twice, they may have their tea thrice a day. There is no clearer fact than that two persons, the wife and one daughter, for instance, drinking tea once a day, amounts, in a year, to a fourth of the price of all the wheat consumed by a family of five persons; twice a day, are half: so that those who leave off two tea drinkings, can afford to eat wheat at double the price (calculated at 6s. a bushel.)

'Under such circumstances, will any one complain of the price of wheat on account of the poor? and who but an idiot will reflect on a man, for not seeing the propriety of heavily taxing the kingdom, that the poor may have the greater plenty of tea and sugar; for as to the necessaries of life, all the rubbish that has been published concerning their high prices, are continued strings of falsehoods and absurdities.

'I am no enemy to the poor expending that money, which their industry earns, in whatever they please; let them drink Burgundy if they chuse; but let it not be with money raised by rates; and let not the fools in politics harangue on the necessity of raising the price of labour, that tea may supply the place of milk, or that wine should be substituted for beer: our ancestors taxed themselves with other views.'

Our author has given an accurate and ingenious delineation of the principles on which the swing and wheel ploughs should be constructed to the greatest advantage, and shewing wherein the management of the one essentially differs from the other. This improvement, of which no adequate idea can be formed from a verbal description, is the invention of Mr. Arbuthnot of Ravensbury, a gentleman possessed of an uncommon genius for agriculture, and one of the author's correspondents.

Mr. Young intends to comprise, in a future work, a tour through the western counties of England, which will complete his survey of the present state of agriculture over the whole of this kingdom.

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This work is the most extensive of any hitherto published on the subject; and by exhibiting so accurate an account of the expences and product of farming, from experiments made in every county, it must tend to diffuse a reciprocal improvement universally over the nation.—We are of opinion, however, that had the author comprised the work in less bulk, it would have better answered the intention of public utility.

II. *The Natural History of the Human Teeth. Illustrated with Copper-Plates. By John Hunter, F. R. S. 4to. 16s. boards. Johnson.*

THOUGH several peculiarities in structure, and other circumstances, render the Natural History of the Teeth interesting to physiological inquirers, few medical writers have directed their attention to that subject; and those who treat of it with the greatest accuracy, being generally professed dentists, have been more anxious to improve or display their own art, than attempt researches into the œconomy of nature. The author of this work has followed a different course, and his inquiries are conducted upon the plan of an anatomist and a man of science. Mr. Hunter presents us with a particular account, not only of the teeth, but the parts with which they are connected, either by adhesion or particular subserviency to mastication. He has made several experiments for elucidating the structure of the teeth, and, in particular, he seems to have clearly evinced that they are not vascular. We shall lay before our readers what he advances on this subject.

‘ Of the bony part of a tooth.

‘ The other substance of which a tooth is composed, is bony; but much harder than the most compact part of bones in general. This substance makes the interior part of the body, the neck, and the whole of the root of a tooth. It is a mixture of two substances, viz. calcarious earth and an animal substance, which we might suppose to be organized and vascular. The earth is in very considerable quantity; it remains of the same shape after calcination, so that it is in some measure kept together by cohesion; and it is capable of being extracted by steeping in the muriatic, and some other acids. The animal substance, when deprived of the earthy part, by steeping in an acid, is more compact than the same substance in other bones, but still is soft and flexible.

‘ That part of a tooth which is bony, is nearly of the same form as a complete tooth; and thence, when the enamel is removed, it has the same sort of edge, point, or points, as
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when the enamel remained. We cannot by injection prove that the bony part of a tooth is vascular : but from some circumstances it would appear that it is so ; for the fangs of teeth are liable to swellings, seemingly of the *spina ventosa* kind, like other bones ; and they sometimes ankylose with the socket by bony and inflexible continuity, as all other contiguous bones are apt to do. But there may be a deception here, for the swelling may be an original formation, and the ankylosis may be from the pulp that the tooth is formed upon being united with the socket. The following considerations would seem to shew that the teeth are not vascular : first, I never saw them injected in any preparation, nor could I ever succeed in any attempt to inject them, either in young or old subjects ; and therefore believe that there must have been some fallacy in the cases where they have been said to be injected. Secondly, we are not able to trace any vessels going from the pulp into the substance of the new-formed tooth ; and whatever part of a tooth is formed, it is always completely formed, which is not the case with other bones. But what is a more convincing proof, is reasoning from the analogy between them and other bones, when the animal has been fed with madder. Take a young animal, viz. a pig, and feed it with madder, for three or four weeks ; then kill the animal, and upon examination you will find the following appearance : first, if this animal had some parts of its teeth formed before the feeding with madder, those parts will be known by their remaining of this natural colour ; but such parts of the teeth as were formed while the animal was taking the madder, will be found to be of a red colour. This shews, that it is only those parts that were forming while the animal was taking the madder that are dyed ; for what were already formed will not be found in the least tinged. This is different in all other bones ; for we know that any part of a bone which is already formed, is capable of being dyed with madder, though not so fast as the part that is forming ; therefore as we know that all other bones when formed are vascular, and are thence susceptible of the dye, we may readily suppose that the teeth are not vascular, because they are not susceptible of it after being once formed. But we shall carry this still farther ; if you feed a pig with madder for some time, and then leave it off for a considerable time before you kill the animal, you will find the above appearances still subsisting, with this addition, that all the parts of the teeth which were formed after leaving off feeding with the madder will be white. Here then in some teeth we shall have white, then red, and then white again ; and so we shall have the

the red and the white colour alternately through the whole tooth.

* This experiment shews, that the tooth once tinged, does not lose its colour; now as all other bones that have been once tinged lose their colour in time, when the animal leaves off feeding with madder (though very slowly), and as that dye must be taken into the constitution by the absorbents, it would seem that the teeth are without absorbents, as well as other vessels.

* This shews that the growth of the teeth is very different from that of other bones. Bones begin at a point, and shoot out at their surface; and the part that seems already formed, is not in reality so, for it is forming every day by having new matter thrown into it, till the whole substance is complete; and even then it is constantly changing its matter.

* Another circumstance in which teeth seem different from bone, and a strong circumstance in support of their having no circulation in them, is that they never change by age, and seem never to undergo any alteration, when completely formed, but by abrasion; they do not grow softer, like the other bones, as we find in some cases, where the whole earthy matter of the bones has been taken into the constitution.

* From these experiments it would appear, that the teeth are to be considered as extraneous bodies, with respect to a circulation through their substance: but they have most certainly a living principle, by which means they make part of the body, and are capable of uniting with any part of a living body; as will be explained hereafter: and it is to be observed, that affections of the whole body have less influence upon the teeth than any other part of the body. Thus in children affected with the rickets, the teeth grow equally well as in health, though all the other bones are much affected; and hence their teeth being of a larger size in proportion to the other parts, their mouths are protuberant.

Our author has given a rational and satisfactory detail of the manner of shedding of teeth, and the reasons for that process of nature; in which he refutes the commonly received opinion by very judicious observations. As these parts of the work relate to a remarkable operation in physiology, we shall likewise exhibit them.

* Of the manner of shedding of teeth.

* An opinion has commonly prevailed, that the first set of teeth are pushed out by the second; this, however, is very far from being the case: and were it so, it would be attended with a very obvious inconvenience; for, were a tooth pushed out by one underneath, that tooth must rise in proportion to the

the growth of the succeeding one, and stand in the same proportion above the rest. But this circumstance never happens: neither can it; for, the succeeding teeth are formed in new and distinct sockets, and generally the incisores and the cuspidati of the second set are situated on the inside of the corresponding teeth of the first set; and we find, that in proportion to the growth of the succeeding teeth, the fangs of the first set decay, till the whole of the fang is so far destroyed, that nothing remains but the neck, or that part of the fang to which the gum adheres, and then the least force pushes the tooth out. It would be very natural to suppose, that this was owing to a constant pressure from the rising teeth against the fangs or sockets of the first set: but it is not so; for the new alveoli rise with the new teeth, and the old alveoli decay in proportion as the fangs of the old teeth decay, and when the first set falls out, the succeeding teeth are so far from having destroyed, by their pressure, the parts against which they might be supposed to push, that they are still inclosed, and covered by a complete bony socket. From this we see, that the change is not produced by a mechanical pressure, but is a particular process in the animal œconomy.

• I have seen two or three jaws where the second temporary grinders were shedding in the common way, without any tooth underneath; and in one jaw, where both the grinders were shedding, I met with the same circumstance.

• A remarkable instance of this sort occurred to me in a lady who desired me to look at a loose tooth, which I found was the last temporary tooth not yet shed. I desired that it might be drawn out, and told her it was of no use, and could not by any art be fixed, as it was one of the teeth that is naturally shed, and that another might come in its place: however she was disappointed.

• These cases prove evidently, that in shedding, the first teeth are not pushed out by the second set, but that they grow loose, and fall out of their own accord. That the succeeding teeth have some influence on the shedding of the temporary set is proved by those very cases; since in one of the first mentioned the person was above twenty years of age, and in the other the lady was thirty; and it is reasonable to believe, that the shedding of these teeth was so late in those instances, from the want of the influence, whatever it is, of the new teeth. When the incisores and cuspidati of the new set are a little advanced, but long before they appear through their bony sockets, there are small holes leading to them on the inside, or behind the temporary sockets and teeth; and these

these holes grow larger and larger, till at last the body of the tooth passes quite through them.'—

‘ The reason for the shedding of the teeth.

‘ As the shedding of the teeth is a very singular process in the animal œconomy, many reasons have been assigned for it; but these reasons have not carried along with them that conviction which is desired. Authors have not fully considered the appearances which naturally explain themselves; nor have they considered the advantages necessarily arising from the size and construction of only such a number as the first set; nor have they considered fully the disadvantages that such size and construction would have, if continued when it is necessary to have a greater number, which is the case with the adult.

‘ We shall consider these advantages in a child where the shedding teeth are all completely formed, which will be setting them in the clearest point of light; and also, the disadvantages that would occur, if in the adult these were not changed for another set somewhat different.

‘ If the child had been so contrived, as not to have required teeth till the time of the second set's appearing, there would have been no occasion for a new set: but the jaw-bones being considerably smaller in children than in adults, and it being necessary that they should have two grinders, there is not room for Incisores and Cuspidati of sufficient size to serve through life; and the first formed grinders having necessarily too small fangs, and the jaw increasing at the back part only, these two grinders would have been protruded too far forwards, and at too great a distance from the center of motion. This variation in the size of the teeth is likewise a reason why the second set are not formed in the sockets of the first; and why the old sockets are destroyed.

‘ These circumstances with regard to the shedding of the teeth, contradict the notion of the second set being made broader and thicker, by the resistance they meet with in pushing out the first. For were we on a partial view of the subject, to admit the supposition, the bicuspidés would effectually overturn our hypothesis; because here the second set are much smaller than the first, and yet the resistance would be greater to them than to the Incisores.

‘ From the manner in which the teeth are shed, it is evident that drawing a temporary tooth, for the easier protrusion of the one underneath, will be of no great service; for in general it falls out before the other can touch it. But it is often of much more service to pull out the neighbouring, or adjacent temporary tooth; for we must be convinced by what has

has been advanced with regard to the changes in size, that excepting the whole were to shed at the same time, or the order of shedding, viz. from before backwards, were to be inverted, that the second set of incisores and cuspidati must be pinched in room, till the grinders are also shed: and therefore we find it often of use to draw a temporary tooth, that is placed further back; and it would, perhaps, be right upon the whole, always to draw, at least the first grinder; and, perhaps, some time after, the second grinder also.

In treating of transplanting the teeth, the author mentions some extraordinary examples of amputated members uniting with animal bodies. Besides, the experiment of taking off the young spur of a cock, and fixing it to his comb, the issue of which is pretty well known, Mr. Hunter informs us, that he has also frequently taken out the testis of a cock, and replaced it in his belly, where it has adhered and been nourished; nay, that he has put the testis of a cock into the belly of a hen with the same effect. When such instances as these are authenticated, there is less reason for wondering at the opinion which formerly prevailed regarding the supplemental noses of *Taliacotius*.

Our author has mentioned one prophylactic, and one radical remedy in diseases of the teeth; the former of which is to fill a hollow tooth with lead, and the latter is extraction. We could wish, however, that a person of so much experience in surgery as Mr. Hunter had delivered his sentiments concerning the palliative methods of cure in diseases of the teeth. His silence in regard to these expedients may be construed into a tacit acknowledgement of their inefficacy; but we doubt not that Mr. Hunter knows many cases where they have been employed with advantage, tho' we believe they are so commonly made use of, as to stand in no need of being mentioned.

This treatise is the result of many years experience, and contains a full anatomical and physiological account of the teeth. The descriptions are illustrated by sixteen plates, so accurately and elegantly engraved, that the work cannot fail of affording satisfaction to every reader whose profession leads him to a particular knowledge of the subject.

III. *An Authentic Narrative of the Oppressions of the Islanders of Jersey. To which is prefixed, a succinct History of the military Actions, Constitution, Laws, Customs, and Commerce of that Island.* 2 Vols. 8vo. 12s. bound. Hooper.

TO live in subjection to the will of one man, whatever alleviation of the hardship use may afford, must appear dreadful to us, who experience the blessings of a limited government;

vernment; but how much greater must be the misfortune of those, who are subject to a multiplicity of masters, who are independent of, and not elected by the people. There are a thousand cases in which one man could have no other interest than to decide impartially the controversies of the subject; while the various connections which many individuals must have, will frequently make them swerve, through friendship for each other, from the plainest dictates of justice.

History furnishes us with numerous instances to justify the truth of this remark, and we meet with no inconsiderable one in the Narrative now before us, the islanders of Jersey having almost constantly experienced the hardships consequent to such a mode of government. How far the complaints made by our author, concerning the present administration of affairs in Jersey, are well founded, is undoubtedly the duty of those in power here to examine; as the welfare of more than 22,000 people is an object not unworthy of their attention.

It is not only of the perversion of the constitution of Jersey which he complains, but even of the constitution itself; yet this is greatly improved, since the governor, the bailly, twelve jurats, the twelve parochial priests, and twelve constables, of whom the assembly of the states consists, only the governor and bailly are appointed by the king, and the jurats are no longer chosen by the states, nor approved of by the governor, but elected by those who are masters of families, and who contribute to the insular taxes and expences. By the same persons are also the constables chosen, and not, as formerly, by those only who had the annual rent of three quarters of wheat, or twelve English bushels, which was a qualification scarcely inferior to that of voting for a knight of the shire in this kingdom; besides, that those were then obliged to return three for each parish, and the governor and jurats were to select which of them they pleased. The bailly and the jurats, our author complains, have made numerous acts which have neither been assented to by the governor, nor voted in the assembly; and upon these acts, he adds, they proceed as regularly, and with as much confidence, as if they had received the royal assent.

The royal court of Jersey consists of the bailly and twelve jurats, by whom all suits between the inhabitants must be decided, but from their decision lies an appeal to the king and council. The bailly does not, like the judges in England, sum up the evidence that has been given, but the jurats alone deliver their sentiments on the trials which are brought before them, and the bailly, summing up the different opinions, passes

passes sentence as the majority determines; but if the jurats be equally divided in opinion, his voice determines the suit.

The acts of court which are made without the consent of the governor (who can put no negative on them, as the bailly and jurats hold their courts without his attendance) our author exclaims against vehemently; to us, however, it appears that the jurats, who are elected by the people, must be as likely to preserve their liberty from infringement, as those who derive their power from another source; so that the governor's having no share in the business of the royal court is by no means a grievance.

The alterations and amendments which have from time to time been made in the constitution of this island, prove that petitions on that subject have not been disregarded; but since the magistrates are now in great measure elected by the people, these, at the time they call so loudly for assistance, ought to make a vigorous effort to help themselves. Let them elect such magistrates as they can confide in, and it is highly improbable but that such may be found amongst so many thousand persons as are eligible; and although a part of them are elected for life, others are elected for only three years; and we think the constituents ought not wholly to despair, whatever reception their complaints may meet with in England.

The second volume of this work contains particular relations of grievances: 'if these, says our author, be found unsatisfactory, no conclusion can be justly obtained, but by an examination into the conduct of the persons accused, on evidence equal to the charge. A permission of taking depositions on oath, and an authority of subpœnaing witnesses in Jersey, will determine the affair beyond all power of contradiction.'

In relating the affairs of Jersey during the early periods of its history, our author has taken much pains to illustrate the character of Rollo, first duke of Normandy; 'a chieftain,' says he, 'whom the ignorance, or injustice of historians hath injured with the opprobrious name of robber, insensible to his disjunctive qualities of greatness. Yet in what æra, or in what region, will they find a more deserving conqueror?' Whether or not past ages have produced more deserving conquerors (men of whom we confess ourselves to have no very favourable idea) is what we shall not here dispute; but we will venture to assert, that the historians who have branded Rollo with the opprobrious name of robber, have done him no injustice. At the head of a considerable body of Normans (so were the Danes and Norwegians called) Rollo entered France, defeated the armies which opposed him, and caused Charles III. when unable longer to resist him, to cede to him the whole province

of Neustria. To establish himself more firmly in his acquisition, he married the daughter of Charles, that he might reconcile him to his dishonour, and prevent his seizing any opportunity that might offer of retrieving it. For the same purpose, probably, he embraced the Christian religion, although our author assigns as his reason the necessity of inculcating moral virtues amongst his subjects, to prevent their invading each other's property, on occasion of private quarrels, and destroying themselves by the same means which had made them conquerors.

To prevent the contentions which might arise betwixt the Neustrian barons and the Normans, if the former were allowed their rights, and had their estates only lessened, he established in himself the lands, power, rights, revenues, fealty, homage, and all those services which had been paid to the kings of France, and dispossessing the Neustrian lords, gave their territories to his chieftains. The ecclesiastics, however, he left in full enjoyment of their lands, and even endowed them with more liberal benefactions, knowing that these men, by their influence with the people, might be serviceable in forwarding his designs.

Such were the deeds of Rollo, the most unjust of which our author justifies on the score of 'the irresistible coercion of seeking that sustenance in other regions, which the scanty harvests of their own denied to growing multitudes.' But this is not a sufficient justification, as the emigrations from the North have been owing more to the restless spirit of its nations, and to their aversion to industry and agriculture, than to an inability of procuring for themselves sufficient sustenance at home. But the mild climates of France and Italy were inviting, and a soil which was already plentiful was preferable to that which, though amply sufficient to maintain them, required a much more considerable share of labour to cultivate it. Our idea of the populousness of that *Officina Gentium*, as the North has been termed, has arisen from our having seen so many bands of invaders issue from thence, not considering how much it has thereby been depopulated. After the settlement of such a warlike people in the Neustrian province, we need not wonder at hearing so much of the military actions of the islanders of Jersey; even so late as the reign of Henry VII. they retained so much of their original barbarity of manners, as to continue the practice of taking vengeance by man on man. At this time we meet with one good effect of religious credulity. The vassals of the feudal lords being obliged by their laws to take arms in support of their quarrels, violent depredations were perpetrated, and the chieftains, taking to their

assist-

assistance the pirates which infested those seas, continued their ravages till so many of the inhabitants were slain, or had fled from the calamity, that the island was nearly depopulated. The menaces of the kings of England being of no efficacy in suppressing these disorders, Henry VII. procured from Rome a bull of excommunication of all those who should continue these barbarous invasions of each other, which, when the menaces of their kings had been tried in vain, wrought the desired effect, and kept the islanders within the bounds of decent behaviour.

We have said that those only who had the annual income of three quarters of wheat rent were formerly qualified to vote; to explain which, it is necessary to mention, that the rents in Jersey, instead of being paid in coin, are paid in wheat; and an estate, therefore, is not estimated at so many pounds per annum, but at so many quarters of wheat, by which means the landlord's income is exceedingly variable, and the tenant in some years pays not more than half the produce of his land; in others he pays the whole, and has not, therefore, the opportunity of compensating for the want of plenty by the increase of value. And this mode of paying rents is practised for houses; so that for want of being able to find sufficient quantities of wheat for the payment of all such rents, a commutation of wheat for money is customary, and the sums to be paid are fixed at the medium of all the prices throughout the year, which are taken every market-day for that purpose.

We cannot but take notice of the partable estates in this island, which are of such a nature, that the eldest son inherits the house, and a certain quantity of land, after which he takes that field he likes best, the second son then takes the next, and so in rotation, till the whole be ascertained. 'This method,' our author remarks, 'hath produced this ill consequence: each of them being willing to settle on their little patrimonies, they have built houses thereon; made lanes to go to and from them; and subdivided the fields into less, for conveniency, and this they have done with hedges of twelve feet thick at the base.

'By these means, within this century and half, since the island hath begun to be enclosed, a fourth part of it, at least, is rendered unproductive of corn or pasture by highways and hedges; and in consequence of this cause, the annual produce of their corn is much diminished, and the people not unfrequently suffer on that account. But at the same time it encourages matrimony, as they have at all times some permanent means of sustenance, and place of abode: and the population of this little insular spot is much augmented.' The division and subdivision of these farms may be prejudicial, but

it should be remembered, that those of a moderate size have a better chance for being well cultivated, than those of that enormous size to which many are now swelled in England. We are certainly running into an extreme, which, considering the little encouragement it affords to matrimony, will probably appear to be full as impolitic as that which caused the above remarks.

The law of Jersey seems to consider it as a hardship that an insolvent debtor should be confined in prison for life. As soon as such an one is arrested, and sent to prison, he has the privilege of renouncing his right to his estate and effects, for the benefit of his creditors, and immediately on doing this, he obtains his discharge; but the consequence is extremely singular. The last who gave the insolvent person credit has the offer of taking the whole estate, and discharging all demands. If he refuses this, he is excluded from all claim on these effects, and the same offer is made to the next creditor in ascent. By continuing this method, the demands still decrease, till some one at length accepts the offer. How much is it to be lamented, that the prevalence of custom should be such as to make men overlook the grossest absurdities!

The author of this work tells his story with some warmth, but he professes to have no private resentments to gratify. His style is sometimes turgid, and his use of words derived from the Latin sometimes degenerates into affectation. A proof of this the reader may find in the following passage. 'The tediousness of Katherine's divorce had proved a *remora* to the impetuous lust of Harry. He therefore adopted a more laconic method of dissolving the matrimonial contracts, and *decolated* those queens of whose embraces he was tired.'

We have, in some places, observed a vein of pleasantry indulged amidst the catalogue of complaints, which, we think, the work would have been better without, as the mixture appears unnatural.

IV. *The Works of Algernon Sydney. A New Edition. 4to. 1l. 7s. Cadell.*

THE celebrated Algernon Sydney was the second son of Robert earl of Leicester. His vast genius, his unshaken courage, his passion for liberty, prompted him to act a distinguished part among the republicans in the last century. He opposed the usurpation of Cromwell, and the restoration of the monarchy under Charles II. with equal ardour. He set up Marcus Brutus for his pattern, and died like him in the cause of liberty.

The principal work which he left behind him was a treatise intitled, *Discourses upon Government*. These discourses have been so much esteemed by some, as to be thought an ample compensation for the loss of Cicero's six books *De Republica*. It is certain, ' that they abound with strong sense and good learning, and shew their author to have been very consummate in the science of human nature and civil polity.'

The first edition of them was printed in 1698, the second in 1704, by John Toland, in folio. To the second is added the paper he delivered to the sheriffs immediately before his death, with an alphabetical index. Since that time, two editions have been published, one in folio, and another in quarto, with some few notes and references in the margin, but none of any consequence. The edition, which we have now before us, is infinitely the best that has yet appeared, and contains a complete collection of all the writings of Algernon Sydney, with a great variety of historical annotations, relative to the election of the Saxon kings, the ancient coronation oaths, the authority of the commons in almost all the states of Europe, and other points of importance.

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- ' I. Advertisement.
- ' II. Preface to the first Edition of the *Discourses concerning Government*, printed in the Year 1698.
- ' III. Memoirs of the Life of Algernon Sydney, including the Paper which he delivered to the Sheriffs upon the Scaffold on Tower-Hill, on Friday, Dec. 7, 1683, immediately before his Execution.
- ' IV. *Discourses concerning Government*, with Historical Notes, an Index to the *Discourses*, and a List of the Authors cited in the Notes.
- ' V. Letters of A. Sydney, taken from Thurloe's State Papers.
- ' VI. The Protector's Advice to Algernon Sidney, when he went to the king of Sweden in Poland.
- ' VII. Letters of A. Sydney to his father, Robert Earl of Leicester, taken from the Sydney Papers.
- ' VIII. His Letters to Henry Saville, Ambassador in France.
- ' IX. His Trial.
- ' X. His Apology on the Day of his Death.
- ' XI. A General View of Government in Europe.

The Letters taken from Thurloe's State Papers, the Protector's Advice, the General View of Government in Europe, and the Notes to the *Discourses* and the General View, are the new materials, with which the author has enlarged this edition.

The General View was printed in 1744, in a work intitled, *The Use and Abuse of Parliaments*, said to have been written

by the late Mr. Ralph, the Historian. To this Tract is prefixed the following advertisement: 'As an act of justice to the memory of a great man, it is necessary to acquaint the reader, that he stands indebted for this discourse to the celebrated Algernon Sydney, esq.'

Upon the authority of this advertisement, the editor has annexed this treatise to A. Sydney's works, though he tells us, that by the style in which it is written, the author's manner of reasoning, and the books which are cited in it, he suspects, that it is the production of a different hand.

We shall conclude this article with the editor's advertisement.

'This edition of A. Sydney's works was in the press, when I was persuaded by a gentleman, who has a veneration for the author, to revise the impression. I engaged in this undertaking with a design only to collate the first and second editions, to rectify the punctuation, which was extremely faulty, and to correct any typographical error, which might occur upon a superficial inspection. I had no intention, and indeed very little time, to examine the accuracy of the author, with respect to historical facts. But I soon found, that the Discourses on Government required a very attentive revisal; that in every edition of that work, there were several mistakes in the names of persons and places: as, Balthei and Amalthei for Balthi and Amali, Almoravides for Almoravides, Chilperic the third for Childeric the third, Brescia for Bedriacum, Theorestes and Cleorestes for Eteocles, Cleanthes for Diogenes, Nænius for Metellus, David for Solomon, Alfred for Ethelwolf, Caen for Rouen, Alphonso the Chaste for Alphonso the Catholic, and the like; that almost all the references in the margin were either false or defective; and that the author had sometimes fallen into mistakes of greater consequence, by taking his quotations at second hand. Thus, ch. ii. sect. 5. he says, "Egbert and Ethelward came to the crown by the same authority, omnium consensu rex creatur." And again, ch. iii. sect. 10. "Ethelwerd was chosen in the same manner by the consent of all." Here it was no easy matter to determine, which of the Saxon kings the author had in view. At first I imagined, that Ethelward was an erratum instead of Ethelbert, or Ethelred. But then it did not appear, that the words, "omnium consensu rex creatur," had ever been applied to either of these princes. After a tedious investigation through all our ancient historians, I found this expression used by Polydore Virgil, in speaking of Egbert; and was fully satisfied, that the passages abovementioned were erroneous. Upon this presumption, I omitted the name of Ethelward in the former; and in the latter intimated my suspicions, by including the
clause

clause relative to Ethelwerd in crotchets. Having since looked into Sadler's Treatise on the Rights of the Kingdom, or Customs of our Ancestors, touching the duty, power, election, or succession of our kings, I found the following paragraph: "Egbert by all is a fixed settled monarch, but without, or against right of succession: ordinatur in regem; so Ethelwerd, omnium consensu rex creatur, in Polydore; ad regnum electus, moxque imperare jussus, patriæ desideriiis satisfecit, as we read in the monk of Malmesbury *."

' Here the perplexity was unravelled. All these passages relate to Egbert, as the reader will find at p. 321; but an unlucky semicolon after " regem," which should have been placed after " Ethelwerd," led our author, who has taken these quotations from Sadler, to mistake an old historian for a Saxon king.

' These errors are such as might naturally be expected in a work which never received the author's final corrections, and was not published till after his death.

' With regard to the notes on the Discourses and the General View, which are added in this edition, it is apprehended, that original authorities will be more satisfactory to every learned and inquisitive reader, than the obscure allusions, or the bare assertions of the author. If I have committed any mistakes, or made any improper references, let it be considered, that this edition was in the press, to be finished with all possible expedition, when I undertook to revise it; that it was sometimes extremely difficult to discover the source of those passages which were cited in the margin; that many of them were ascribed to authors in which they NEVER EXISTED, and that an error, when once admitted, was irreparable. I will therefore honestly acknowledge in the words of an old Grecian,

Πρῆξας δ' ἐκ ἐπρῆξας, καὶ ἐκ ἐτελεσσα τελεσσας.
Δρῆσας δ' ἐκ ἐδρῆσ', πνυσα δ' ἐκ ἀνυσας. Theog. v. 947.
J. ROBERTSON.*

V. *The Life of Servetus.* By Jaques George de Chauffpié.
Translated from the French, by James Yair. 8vo. 4s. Baldwin.

THE unfortunate person whose history is here related, was born at Villa Neuva in Arragon, in the year 1509. He was bred to the profession of physic; but a restless and sceptical turn of mind impelling him to engage in disquisitions

* Rights of the Kingdom, &c. p. 62.

concerning the most intricate points of theology, he adopted various heretical opinions, for which, on the prosecution of the famous reformer Calvin, he was burnt at Geneva, the 27th of October, 1553. A memorable instance of the religious enthusiasm and ferocity of the age in which he lived.

The doctrines maintained by Servetus were chiefly those of Arius and Spinoza. He had, however, some dogmas peculiar to himself, but expressed in such a dark and unintelligible manner, that scarce any idea of them can be formed. He strenuously impugned the doctrine of the Trinity, which he compared to Cerberus. Concerning the person of Jesus Christ, he says, that the only Son of God had not properly not existed before that Jesus was born of the Virgin Mary. According to him, the Word, which was nothing else than the wisdom of God, was not the Son of God, but in this Word there was found the representation, or image of Christ, which was afterwards to exist. Lest it should be thought that we misrepresent the sense of Servetus, we shall give his own words.

‘ Verbum erat Λογος, idealis ratio jam hominem referens; id jam occulte referebat, in quo futuram erat—Jam olim in verbo apud Deum erat futuri hominis Jesu Christi exemplar, persona et effigies.’—‘ The Word was from all eternity in the Father; he came from the Father, when he spoke it; this was the substance of the Father; the Essence of the Body and the Soul of Jesus Christ, was the Divinity of the Word and of the Spirit; the Word was a substantial Light; in the Word was the substantial Seed of the generation of the Man Christ Jesus.’

We shall lay before our readers an account of some other of Servetus’s opinions, as they are extracted from his writings by the biographer.

“ Fuit vero,” says he, fulgor divinus, hominem ab æterno referens et cum mundo proferens. Cum Johanne vero dicimus Λογον in principio mundi fuisse, idealis rationis prolationem, appatentem externum Sermonem, Loquationem, juxta proprium significatum verbi λεγω quod est, dico, loquor. Reliqui item omnes Scripturæ loci Sermonem hunc exponunt, quia dixit Deus, loquutus est Deus, non inani voce, sed Sermone visibili. Eo magis quin Deus per hunc Sermonem, per Verbum hoc, voluit mundo manifestari, et externe apparere. Antiquior quoque Apostolorum traditio Verbum hoc intelligit esse in Deo dispositionem, dispensationem externam lucidam et visibilem.—Verbum manifestationis Dei dispositione divina fuit in ipsomet Deo, essentia visibilis, oraculum in nube ut verbum quis audiat et videat, magno Dei artificio, erat substantiale Verbum, oraculum in igne, numen quoddam visibile, personatus Deus. Dicebatur Elohim, Deus humana facie visus, fons

fons luminis, fons vitæ, Christus apud Deum, ab oraculo illo, verbo illo et Christi persona, personato Deo quasi ab ore Christi prodibat Spiritus omnia vivificans, et in ipsum Adam halitum vitæ inspirans. Ad imaginem ipsius Christi secundam corpus et animam factus est Adam.—Verbum in Deo proferente, est ab eterno ipsemet Deus loquens et in nobis caligine apparens: post prolationem, est ipsa Christi caro, in qua videtur Deus, sublata caliginis umbra. Ipsemet homo Jesus Christus est Verbum Dei, vox Dei substantialiter ex ore Dei prolatus. Quemadmodum si te loquente vox tua, seu ore tuo emissæ nubes, muliere postea obumbrans, fieret genitura: eos in uterum decidens et eam gravidam faciens: ita Christus prolatione Dei in Maria substantialiter genitus.” And a little further, “Siquidem vere loquendo Verbum erat ipsamet Dei essentia aut ipsa Dei essentia exhibitio. Non erat in Deo alia substantia aut hypostasis, quam Verbum illud in lucida nube in qua Deus tunc subsistere videbatur. Et in ea ipsa relucebat facies et persona Christi.” He had said before, “In persona intelligitur Verbum caro factum, quia vultus ille persona illa Elohim omnia creans, caro extitit. et hæc ipsa Christi facies, est illa facies Dei multis olim visa. In substantia est Verbum caro factum, quia lucida illa oraculi nubes quæ erat gloria Domini, ut ros genitura Christi, facta est caro ista substantialiter, eademque est hujus carnis, quæ verbi illius essentia.” Read likewise what follows, “Totam æternitatem Deo esse dicimus instar præsentis momenti.—Rejeto igitur velamine temporis medii, considera horam hanc, in qua corpus Christi generatur et concipitur, esse æternaliter ante mundi exordium Deo vere præsentem. Quod ubi concesseris, concedes etiam Deum ab æterno protulisse substantiale Verbum, et proferendo Filium hunc in Maria genuisse in substantia sua. Primogenitus igitur est homo Christus et ab æterno genitus, cum prolatio illa ab æterno facta, sit ipsamet carnis Christi generatio. Essentia corporis et animæ Christi,” says he once more, “est Verbi et Spiritus Deitas. Christus ab initio est tum ratione corporis quam ratione animæ. Caro Christi habet initium essendi a paterna Verbi prolatione. Et Christus in Spiritu Dei precessit omnia tempora. Ille idem qui erat Spiritus Elohim est nunc Spiritus Christi.—Ita in Deo non fuit inter res illas generatio invisibilis Filii, sed Verbi prolatione est facta generatio post apparentis carnis, qui est filius Dei benedicti.” Add to this, “Non solum erat in Verbo idea hominis Christi, sed substantiale semen generationis ejus—Non diceretur homo ille esse vere Filius Dei, si eum simpliciter in Maria creasset, non servata generandi ratione de substantia Patris. Substantia fuit seminis in Verbo substantia Dei nobis exhibita. Et Deus per Verbum quodam modo

modo corporatus et humanatus, olim in figura nunc in veritate." If you want a more particular explication of the hypostasis of the Word, there it is: "Erat oraculum quoddam in ignea nube subsistens et splendens, quod et gloria Domini dicebatur, et ejus majestas in nube—Sicut ipse Christus est nunc oraculum, ut olim in templo, in tabernaculo et antea, persona Christi erat oraculum illud, unde Adam, Abraham, Moses, et alii accipiebant responsa.—Ex lege colligitur Verbi hypostasis in nube illa, quæ fuit semen genituræ Christi, substantia ipsa Verbi fuit, substantia archetypæ nubis, quæ fuit substantialis ros terream massam irrigans ut inde germinaret Christus—Substantia eadem erat nubis, ignis et lucis. Non inquam creatæ et caliginosæ elementaris nubis, sed increatæ, et super-elementaris intus lucentis erat Deus in igne, et Deus ipse ignis." The Word however was not God only, as you understand it here; see what is more distinct: "Imo ille qui dixit, *Faciamus hominem* erat Christus, erat Elohim, persona illa Verbi quæ erat persona Dei.—Ipse vero est facies, imago, effigies, et figura Dei, habens in se realiter formas corporeas.—Non est sine significatione quod in Veteri Testamento toties in Deo legas manus, oculos, faciem et pedes, corporalibus oculis visos, et quod nihil horum in Novo Testamento reperiatur, sed ejus oppositum, nempe *Deus spiritus est*. Ratio est in promptu, quia tunc Christi apud Deum persona figurabatur. Non erat tunc realis distinctio Patris a Filio, sed ipsi Deo tribuebantur formæ corporeæ, quæ nunc sunt in Filio.—Verbum illud, persona illa, seu vultus ille Elohim, plus erat quam imago, erat ipsamet facies Dei, ipsemet Deus. Erat effigies quædam seu forma ipsum esse Dei continens." This is not all; "De substantia Dei est caro ipsa Christi; in ea videtur Deus; ipsa caro Christi habet esse Dei, et est corporalis Deitas; caro Christi substantiam Verbi habens corporaliter substantialem ipsum, vitalem Spiritum divinum, et lucis Dei formam substantialem, est vero cælestis de cælo, de substantia Dei, illa caro Verbi, caro Dei existentiam habens æternam.—Nisi caro ipsa Christi esset cælestis, de substantia Dei et corporalis Deitas, non esset ex Deo genita, et ita non esset Filius Dei.—Qui non concedunt carnem Christi esse consubstantialem Deo, inaniter se Christi Divinitatem defendere nugantur."

'Would you know how the creation was performed according to Servetus? Comprehend, if you can, what I am now to extract. "Sicut in Deo fuit primus semen generationis, quam esset factus realis Filius Dei, ita in aliis generationibus hunc ordinem servari voluit Creator: vere fuit in Deo substantiale semen Christi, et in eo rerum omnium seminales rationes & exemplares formæ.—In Deo erat prima Christi relucencia, sola princeps

princeps omnium, deinde reliqua, per ipsam, in ipsa, et ex ipsa, secundo modo fuit ordinibus dependentia. Sapientiam hac dicimus principem ac mundi præsidem quam in creatione manifestavit Deus. Verbum visibile angelis et hominibus exhibere ac per illam sui exhibitionem omnia creans. Per *Deitatem quæ est nunc in re quavis*, potest Deus nunc novum mundum creare, et per illam hypostatice apparere, quanto magis per Deitatem Christi? Si de se ipso Deus accepit figuram et substantiam omnium creaturarum, quanto magis accepit figuram et substantiam Christi? Sine sui mutatione se potest hic nobis Deus visibilem exhibere et palpabilem in quavis forma. Cum ille in se ipso formas omnes, et corpora omnia essentialiter contineat, illam tamen Christi formam ab æterno cogitans, primam constituit vitæ scaturiginem quam in creatione et incarnatione patefecit.—Cogitatio illa Dei erat hujus filii generatio; non erat tunc realis Filius a Patre distinctus, sed erat naturalis scientia Dei, vitam jam agens.”

‘ We must see what he says a little lower; “ Sequitur Deum in principio vere ex nihilo et sine præsupposita materia, creasse duplex cælum unicam terram et lucem; reliqua omnia creata postea dicuntur, quia sunt vere de non esse, ad esse producta. Non tamen sunt creata prima illa creatione ex nihilo, et sine præ-existente materia. Vere est tunc aqua creata, ex aqua vero sunt cæli, ex aqua per evaporationem est aer, ex aerea tandem cocta materia et luce est ipse ignis, qui et aere fovetur. Imo flamma ipsa est aer accensus. Luminaria die quarto non creavit Deus sed fecit ex cæli concreta materia.— Sequitur Thaletem illum Milesium—non male dixisse ex aqua esse omnia—jam constat esse prius factam terram quam cælum—duplex est cælum creatum et tertium increatum.” On this occasion you will be taught what this third heaven is, which is increated: “ Tertium vero ultra hæc omnia est cælum Divinitatis, lux inaccessa quam Pater inhabitat, quod dicitur cælum cælorum.—Hoc cælum inhabitat Christus, et ab eo splendorem accipiunt angeli longe inferiores qui hoc tantum vident, quod eis per Christum datur, hoc luminosum et igneum cælum est Verbi fulgor, rerum exemplar universale, Deitas ipsa per Christum factum accessibilis.—Tertium cælum non habeat peculiarum locum sed intra nos est et instar ignis omnia penetrat.” Let us give the conclusion. “ Ultimo ex præmissis comprobatur vetus illa sententia, omnia esse unum quia omnia sunt unum in Deo, in quo uno consistunt. Unicum est principium, unica verbi lux, lux uniformis, et caput omnium, Jesus Christus Dominus noster principium creaturarum Dei.”

‘ Are you desirous to know what the Holy Spirit is? Conceive, if you can, the definitions Servetus gives of him:

“ Erat

“Erat Spiritus in archetypo spirationis constitutio certa semper in Deo constans, et inde velut exiens. Prodigabat cum Ser-mone Spiritus, Deus loquendo spirabat, Sermonis et Spiritus erat eadem substantia sed modus diversus—Imo secluso, creato, halitu, substantia Spiritus Sancti, realiter differt a substantia Filii—Alius tamen et alius Divinitatis modus—Spiritus Sanctus ante humanationem Verbi, in se erat vere modus Deitatis sub-stantialis, Spiritus homini non ita hypostatice unitus. Nunc substantialem habet adjunctionem perpetuam humani Spiritus Christi—modus divinus et substantialis, est Spiritus Sanctus, modus æternus in Deo, et ejus plenitudo in Christo. Modus æternus in Deo erat, in mente præformatio quædam.”

‘If you don’t understand this, examine what follows: “Ut omnia summam concludamus; Spiritus Sanctus in paucis dif-finitur, Spiritus Sanctus est substantialis modus divinus, spiritui angeli et hominis accommodus. Quanquam Spiritus Sanctus substantialiter unum faciat, cum ea quæ est in Christo Spiritus creatura significata, nihilominus *in se pura Deitas* intelligitur. Secundum dispensationis modum est *ex Deitate Deitas*, sicut in ramulis et floribus est Deitas, ex Deitate seminis et radicis, sicut in palmitibus est Deitas ex Deitate vitis, *successione quadam distribu-tionis divine*. Vere ergo est Spiritus Sanctus modus substan-tialis a Patre et Filio distinctus, procedens sensibilis, subsistens, aliud hic aliud ibi loquens et agens.”

It is evident from many passages in the works of Servetus, that he believed God and the universe to be the same; yet, whilst he seems never to have questioned the existence of mat-ter, he affected to maintain that God is incorporeal and in-visible. So flagrantly inconsistent were the notions of this in-novator! The following anecdote, which is related by Calvin, affords a lively description of what passed at the trial, on this subject, between the reformer and the heretic.

“In the whole process, says Calvin, his impiety has been much better discovered.—For as to what he said, that all crea-tures are of the real Substance of the Deity, and likewise that all things are full of an infinite God. Such language he is not ashamed to utter, and even commit to writing. I being ex-cessively vexed at such a monstrous absurdity, replied against it; How, wretched man! if any one should strike this floor with his foot, and should say, that he trampled upon God, would not you be shocked in subjecting the Majesty of God to such an affront? But he said, I make no question, but that this form and this table and every thing which can be shewn, is the Substance of God. Again, when it was objected to him, that then, according to his own account, the Devil would be substantially God. Smiling, he answered boldly, Do you doubt

doubt of it? For my part I stick to this as a general maxim, that all things are a part and portion of God, and that all nature is his substantial Spirit."

In men not actuated by the principles of religious intolerance, the various articles of accusation produced against the Spanish dogmatist, might have excited commiseration and contempt, rather than the sanguinary zeal of persecution. His opinions were entirely of such a speculative nature, tho' repugnant to the orthodox faith, that, whilst they had no immediate influence on moral conduct, they were in general either founded on arbitrary suppositions, or were repugnant to the common sense of mankind. There is even reason for conjecturing that his intellectual faculties were actually disordered; for we can account upon no other principle for those rhapsodies of unintelligible jargon which we so often meet with in his writings.

It has been alledged by some authors, that Calvin was excited to the prosecution of Servetus from motives of personal resentment; but from several circumstances mentioned in the work before us, there is not any sufficient authority for fixing so odious an imputation on that reformer.

The personal hatred, says our author, which they ascribe to Calvin against Servetus, is purely imaginary, and contradicted even by facts. Calvin detested Servetus with respect to his opinions, but we have no proof that he hated his person. They pretend that it was the *Christianismi Restitutio* which determined Calvin to destroy Servetus. But in the year 1546, he had sent a MS. of this book to the divine of Geneva, or, according to others, a MS. at least of the same kind; and they assure us that when Calvin conceived such an implacable hatred against him, that he wrote to Viret and Farrel in 1547, that he should cause him to lose his life if he could find him. Behold however, six years run, during which time the vindictive Calvin suffers Servetus to live in peace; the means of revenging himself however, were not wanting, since he had in his hands the same pieces upon which they alledge that this physician had been condemned at Vienne. He has a MS. of *Restitutio Christianismi*, or at least something of that kind. He has letters of Servetus, if it was by them that Calvin wanted to serve himself, as means of destroying Servetus, why did he delay producing these materials till the year 1553?

That Servetus indeed was prosecuted upon his application, is a fact which is undeniable, and was acknowledged by Calvin himself. But it is more consistent with probability to ascribe the impeachment to the influence of religious prejudices, than the gratification of private passion. The celebrated theologian, though he had renounced the errors of the Romish church, appears

pears still to have retained too favourable an opinion of the intolerant principles in which he had been educated, and which, to the disgrace of human reason, operated so furiously in those times. It is not improbable that political considerations also might have somewhat induced him to that measure. Servetus had immediately before been tried for heresy at Vienne, from whence, had he not effected his escape, he would probably have met with the same fate which he afterwards experienced at Geneva. Calvin therefore might naturally imagine, that, should he not prosecute with equal rigour a person so notorious for heretical opinions as Servetus, his moderation would be construed into a defect of zeal for religion, and thereby hurt the interest of the Reformation. Granting, however, that the motives to the impeachment were entirely of a conscientious nature, we must still regard with horror, the severity of that implacable tribunal, which, from a mistaken sense of duty to Heaven, could violate the most sacred laws of human conduct, in sacrificing to the flames an unhappy victim, whose crimes were only speculative error. This execution is the most enormous act of cruelty that stains the annals of the Reformation.

The Life of Servetus contains few incidents, but gives a sufficient account of his principles, and is translated with fidelity.

VI. *A Dissertation on Miracles, designed to show, that they are Arguments of a Divine Interposition, and absolute Proofs of the Mission and Doctrine of a Prophet.* By Hugh Farmer. 8vo. 6s. sewed. Cadell.

THE argument in favour of divine revelation drawn from miracles, has been always considered as an argument of great weight. But, as Mr. Farmer observes, some of the most learned advocates of the gospel have greatly impaired, if not destroyed, the force of this testimony, by asserting the power of invisible beings, of different and opposite characters, to work miracles.

This opinion, continues he, has occasioned much perplexity to many sincere Christians. When they survey the miracles of the gospel, they can scarce help feeling the force of the argument arising from them in favour of its divinity: but when they recur to their speculative opinions concerning the power of evil spirits, their minds are in the same situation, with that of Maimonides, when he confessed a suspicion, that all mi-
racles

racles may be wrought by the power of magic or incantation *.

What has served to perplex the friends of revelation has emboldened others to reject it. Celsus, not without an equal mixture of scorn and indignation, upbraids Christians with their absurdity, in making use of the same works to prove one person to be a divine messenger, and to disgrace another as a magician and impostor †.

What is attempted in this work is, to refute those principles of demonism, which have done so much discredit to the argument drawn from miracles, in favour of the Jewish and Christian revelations; and to shew, that miracles being appropriate to God, constitute a certain proof of a divine mission, and are the most proper means of confirming and propagating a new revelation.

In the first chapter the author explains the nature of miracles, and shews, that every sensible deviation from or contradiction to the known laws of nature, must be an evident and incontestible miracle. He clears this account from objections; shews that miracles are not impossible to the power of God; are not necessarily repugnant to our ideas of his wisdom and immutability, nor imply any inconsistency in the divine conduct, or any defect or disturbance in the laws of nature. He considers the different causes to which miracles have been ascribed; and then proceeds, in the second chapter, to prove from reason, that miracles can never be performed without a divine interposition.

The sum of his reasoning on this head is as follows: reason makes known to us but one almighty Being, who is at liberty to act every where, and in what manner he pleases, and whose omnipotence is the only adequate cause, we are capable of discovering in the whole compass of existence, of those effects which are called miraculous. To him therefore it is most natural to ascribe them. The best arguments which reason can employ to prove the existence of superior created intelligences, do much more strongly prove, that they can act only within that particular sphere appointed them by their Creator. The observation and experience of all ages are a demonstration that they are not at liberty to perform miracles in this lower world; no such works having ever been performed in it, but such as may fitly be ascribed to God. The laws of nature being the established rules of the divine government, and essential to the order and happiness of the world, it seems very unreasonable

* Maimonides de Fund. Leg. c. 3. sect. 1.

† Cels. apud Orig. l. 2.

to suppose, that God should delegate to any of his creatures a power of superseding or controuling these laws. Miracles are samples of dominion over them, and argue the immediate interposition and authority of that great Being, by whom they were at first ordained. Deists more especially, who deny the existence both of angels and devils, must allow, that if any miracles are performed, they can have none but God for their author, and that the settled course of things is unalterable, but by his immediate will. Were inferior beings at liberty to disturb the wise order of nature, we should lose our best evidence of God's existence and providence; and the very foundation of all the homage he claims would be overturned. The opinion which is here opposed has in all ages been fatal to true piety, and given birth to endless superstitions and idolatries. And did superior beings really possess the miraculous powers ascribed to them, the exercise of those powers by good and evil agents would either expose mankind to necessary and invincible error, or entirely destroy the credit and use of miracles under the idea of criterions of truth, and authentic credentials of a divine mission.

The third chapter contains arguments from revelation to prove, that miracles are, in themselves, certain evidences of a divine interposition.

Under this head he shews, that the scriptures both of the Old and New Testament, strictly corresponding with right reason, always represent miracles as the peculiar works of God; and never attribute them to any other beings, unless when acting by his immediate commission.

This leads him to shew, that the view which the scripture gives us of good angels, of the devil and his angels, and of the souls of departed men, is inconsistent with their liberty of working miracles. Here he considers at large the nature and claims of the heathen gods; and endeavours to prove, that the *more immediate* objects of divine worship, in the most polished heathen nations, were men and women, who had been raised by flattery and superstition to the rank of gods and demons. Accordingly he observes, that the scripture censures all the heathen gods as utterly impotent and senseless, and denies, that they ever inspired prophecies, or wrought miracles, or could do either good or evil.

The sacred writers, he says, never represent the heathens as worshipping devils. The words rendered *devils* in Deut. xxxii. 17. Ps. cvi. 37. Levit. xvii. 7. 2 Chron. xi. 15. do not countenance this opinion. The *sebedim* were the idols of Canaan, the *seirim* were the idols of Egypt. With regard to the passages in the New Testament in which the heathen gods are styled

stiled devils, or, according to the original *demons*, he has, he apprehends, sufficiently shewn, that thereby we are to understand such human spirits as were supposed to be converted into demons.

He goes on and examines the character and pretensions of the magicians, diviners, and forcerers of antiquity; observes that the sacred writers do at all times brand them as *liars*, and their arts as *lying vanities*, the most absurd and groundless delusions imaginable; in a word, he proves, that all the magic of the ancients had no other support than human artifice and falsehood.

The next section is calculated to shew, that the pretences to inspiration and miracles made by false prophets in support of error and idolatry, were the sole effects of human craft and imposture, and are represented in that light by the scriptures. Among other passages in the Old and New Testament he explains the following words of our Saviour, which seem to favour the contrary notion; 'There shall arise false Christs and false prophets, and shall shew great signs and wonders, inso-much that, if it were possible, they shall deceive the very elect.' But here he observes, Christ does not say, 'false prophets shall shew, that is, really exhibit and perform great signs;' but (as the original word *δειξουσιν* should have been rendered) 'they will give,' that is, appeal to, promise, or undertake to produce great signs, without performing what they undertake. Our author corroborates this ingenious interpretation by the account which Josephus gives of those impostors, in whose appearance and pretensions this prophecy received its completion.

In the next section he observes, that the scriptures represent the one true God, as the sole creator and sovereign of the world, which he governs by fixed and invariable laws; that they appropriate all miracles to him, and urge them as demonstrations of his divinity and sole dominion over nature, in opposition to the claims of all other superior beings.

The purport of the last section in this chapter is to evince, that the scriptures uniformly represent all miracles as being, in themselves, an absolute demonstration of the divinity of the mission and doctrine of the prophets, at whose instance they are performed; and never direct us to regard their doctrines as a test of the miracles being the effect of a divine interposition.

The fourth chapter shews, that the scriptures have not recorded any instances of real miracles performed by the devil, in answer to the objections drawn from the case of the magicians in Egypt, from the appearance of Samuel, after his de-

cease, to Saul, and from our Saviour's temptation in the wilderness.

In explaining the case of the magicians who opposed Moses, he endeavours to shew, that the magicians did not perform works really supernatural, nor were assisted by any superior invisible being.

It is, he says, of the last importance to attend to the true point in question upon this occasion. The question was not, and could not be, "Are the gods of Egypt superior to the gods of Israel, or, can any evil spirits perform greater miracles than those which Moses performed by the assistance of Jehovah?" Every circumstance of the history serves to shew, that the question was, "Are the works of Moses proper proofs, that the God of Israel is Jehovah, the only sovereign of nature, and consequently that Moses acts by his commission;" or, "Are they merely the wonders of nature, and the effects of magic?"

To resolve this question, Pharoah sent for his magicians, and they by their magical feats undertook to shew, that Moses's works lay within the compass of their art, and therefore could be no proofs of the high claims of the God of Israel, or of Moses's divine commission.

The great point which our author here attempts to prove is, that the magicians proceeded no farther in imitation of Moses, than human artifice might enable them to go.

With regard, he says, to the first attempt of the magicians, the turning rods into serpents; it cannot be accounted extraordinary, that they should seem to succeed in it, when we consider that these men were famous for the art of dazzling and deceiving the sight; and that serpents, being first rendered tractable and harmless, as they easily may, have had a thousand different tricks played with them, to the astonishment of the spectators. Huetius tells us, that amongst the Chinese there are jugglers who undertake to turn rods into serpents; though, no doubt, they only dextrously substitute the latter in the room of the former. Now this is the very trick the magicians played: and it appears by facts, that the thing in general is very practicable. It is immaterial to account particularly, how the thing was done; since it is not always easy to explain in what manner a common juggler imposes upon our sight. Should it be suggested, that Moses might impose upon the sight of the spectators as well as the magicians; I answer, that as he ascribes their performances to legerdemain, and his own to God, so there might, and must have been a wide difference in their manner of acting; the *covered arts* of the magicians not being used by Moses, the same suspicion could not rest on him as did on them. What an ingenious
writer

writer asserts is not true, that according to the Exodus, the outward appearance on both sides was precisely the same; for the book of Exodus specifies a most important difference between the miracle of Aaron, and the impostures of the magicians. For it says, that *Aaron cast down his rod, before Pharaoh, and before his servants, and it became a serpent.* But with regard to the magicians it uses very different language, for at the same time it says, *They cast down every man his rod, and they became serpents;* it expressly declares that they did this by their *incantments, or covered arts.* And what in the most effectual manner prevented any apprehension that the serpent of Aaron was (like those of the magicians) the effect only of a dextrous management, not a miraculous production, God caused his rod to swallow up theirs: in which there was no room for artifice, and which for this reason the magicians did not attempt to imitate.—

With regard to the next attempt of the magicians to imitate Moses, who had already turned all the running and standing waters of Egypt into blood, there is no difficulty in accounting for their success, in the degree in which they succeeded. For it was during the continuance of this judgment, when no water could be procured, but *by digging round about the river,* that the magicians attempted by some proper preparation to change the colour of the small quantity that was brought them; (probably endeavouring to persuade Pharaoh, that they could as easily have turned a larger quantity into blood.) In a case of this nature, imposture might, and as we learn from history, often did, take place. It is related by Valerius Maximus, that the wine poured into the cup of Xerxes was three times changed into blood. But such trifling feats as these could not at all disparage the miracle of Moses; *the vast extent* of which raised it above the suspicion of fraud, and stamped upon every heart, that was not steeled against all conviction, the strongest impression of its divinity. For he turned their streams, rivers, ponds, and the water in all their receptacles into blood. And the fish that was in the river (Nile) died, and the river stank.

Pharaoh not yielding to this evidence, God proceeded to farther punishments, and covered the whole land of Egypt with frogs. Before these frogs were removed, the magicians undertook to bring (into some place cleared for the purpose) a fresh supply: which they might easily do, when there was such plenty every where at hand. Here also the narrow compass of the work exposed it to the suspicion of being effected by human art; to which the miracle of Moses was not liable; the infinite number of frogs which filled the whole kingdom of

Egypt, (so that their ovens, beds, and tables swarmed with them,) being a proof of their immediate miraculous production. Besides, the magicians were unable to procure their *removal*, which was accomplished by Moses, at the submissive application of Pharoah, and at the very time that Pharoah himself chose, the more clearly to convince him that God was the author of these miraculous judgments, and that their infliction or removal did not depend upon the influence of the elements or stars, at set times or in critical junctures.

The history of the last attempt of the magicians, confirms the account here given of all their former ones. Moses turned all the dust of the land into lice: and this plague, like the two preceding ones, being inflicted at the word of Moses, and extended over the whole kingdom of Egypt, must necessarily have been owing, not to human art, but to a divine power. Nevertheless, the motives upon which the magicians at first engaged in the contest with Moses, the shame of desisting, and some slight appearances of success in their former attempts, prompted them still to carry on the imposture, and to try *with their enchantments to bring forth lice: but they could not.* With all their skill in magic, and with all their dexterity in deceiving the spectators, they could not even succeed so far as they had done in former instances, by producing a specious counterfeit of this work of Moses. Had they hitherto performed real miracles, by the assistance of the devil; how came they to desist now? It cannot be a greater miracle to produce lice, than to turn rods into serpents, water into blood, and to create frogs. It has indeed been very often said, that the devil was now laid under *a restraint*: but hitherto no proof of this assertion has been produced. The scripture is silent, both as to the devil's being now restrained from interposing any farther in favour of the magicians, and as to his having afforded them his assistance on the former occasions. But if we agree with Moses, in ascribing to the magicians nothing more than the artifice and dexterity which belonged to their profession, we shall find that their want of success in this last attempt, was owing to the different nature and circumstances of their enterprise. In all the former instances, the magicians knew beforehand what they were to undertake, and had time for preparation. They were not sent for by Pharoah, till after Moses had turned his rod into a serpent: and previous notice had been publicly given of the two first plagues. But the orders in relation to the third, were no sooner issued than executed, without being previously imparted to Pharoah. So that in this last case, they had no time for contriving any expedient for imitating or impeaching the act of Moses. And had they been

been allowed time, how was it possible for them to make it appear, that they produced those animals by which they themselves, and all the country were already covered and surrounded? Or, what artifice could escape detection, in relation to insects, whose minuteness hinders them from being perceived, till they are brought so near as to be subject to the closest inspection? Now therefore the magicians chose to say, *This* (last work of Moses) *is the finger of God.*

The next case which our author considers is, that of Samuel's appearance to Saul at Endor. First, he endeavours to prove, that the forceress did not raise up Samuel.

Can it be, says he very rationally, consistent with a just reverence to God, to believe, that he has subjected the souls of the departed to be remanded back from their destined abodes, and compelled to reveal what he has seen fit should be concealed; and this at the call of some of the vilest mortals? Are even the most eminent saints and prophets doomed to such dishonour? And could Pagan priests and diviners acquire such an extraordinary power over them, by the practice of the most execrable rites, and offering up the most inhuman sacrifices? Surely natural reason confirms the suffrage of scripture, when it brands the whole magic art, to which evocations of the dead, and all necromantic divinations appertain, as founded in imposture?

Secondly, the author refutes the supposition of those who imagine that the forceress caused the devil to appear before Saul in the likeness of this prophet. Thirdly, he states the opinion of those, who suppose, that the whole was the work of human imposture, the artful forceress making the credulous monarch believe, that she saw an apparition, when she really saw none; at the same time so managing her voice, as to make it to be heard from the place where she pretended the ghost was; and thus to cause Saul to think he received his answer from Samuel. Lastly, he considers the interpretation of those who believe, that God did either raise Samuel, or present a likeness or image of him before Saul, to denounce the divine judgment against him, for the crime he was at this time committing, in applying to a reputed forceress. These two last explications, he thinks, carry with them the greatest appearance of probability. He states the arguments in favour of each; but he does not decide which explication is the true one. Neither of them countenances the opinion, that miracles are performed by evil spirits, which is all he contends for. The last indeed, he apprehends, is the best supported; but upon this difficult subject, he leaves every one to form his own judgment.

The case of the devil's appearing to our Saviour in the wilderness, and transforming or accompanying him from one place to another, and shewing him all the kingdoms of the world, comes next under Mr. Farmer's consideration; but having formerly published a treatise on that subject, he enters into no particulars concerning the temptation, in this place, but only observes in general, that if it be true, that the scripture appropriates all miracles to God, then the common interpretation of our Saviour's temptations, which ascribes so many miracles to the devil, must be false.

Hitherto this writer has been endeavouring to prove, that miracles require an immediate act or order of God, and are his peculiar works. He now proceeds to shew, what is a necessary consequence from this principle, that these works when properly applied are a divine testimony to the person on whose account they are wrought, and to that doctrine or message which he delivers in the name of God. He then points out the advantages of this proof, particularly in introducing and establishing a revelation from God.

We are now come to the conclusion of this learned work. We do not pretend to have followed the author through all his arguments, step by step, or to have pointed out every link in his chain of reasoning; but only to have given our readers a cursory view of his plan, and the principal points of which he treats. To those who have a taste for disquisitions of this nature, we would recommend this performance at large. The author has displayed great learning, accuracy, and judgment in his enquiries. He has struck out of the common road, and presented us with many observations which are new and curious. But that for which we chiefly esteem him is, the noble attempt which he has here made to explode the frauds of demonism, magic, necromancy, incantation, witchcraft, and all those execrable superstitions, which have prevailed among mankind in unenlightened ages, to the **DISGRACE OF HUMAN REASON.**

VII. Discourses upon the Divine Covenants: or, an Enquiry into the Origin and Progress of Religion, Natural and Revealed. Part I. By the Reverend James Hingeston, M. A. 8vo. 5s. sewed. Hingeston.

THE design of this work is to shew, that God has vouchsafed many covenants to man, with privileges and sanctions peculiar to each; that there has been a perfect uniformity in all the revelations which he has made of himself; that

all the expectations of man are founded upon the covenants with which God has condescended to favour him; that the seeming diversity which appears in the dispensations of Providence, has arisen from men alone disturbing that order, and confounding that harmony, which is every where else observable in the works of the Supreme Being.

With this view, the author explains the nature of covenants in general; and then proceeds to consider those particular covenants which God has been pleased to make with men; and, in the first place, the covenant of nature; or, that covenant which arises from the relation of creature and creator, which continues in force with respect to all its advantages, wherever there is one innocent being, which has not forfeited its claim to his protection and support. From the covenant of nature, he goes on to the covenant of incorruptibility, or the Eden covenant; by which man was placed in a garden of delights, enjoying the pleasures, plenty, and repose, which an earth fruitful of every blessing could yield him; and was, moreover, furnished with the means of tasting those enjoyments, without the disagreeable reflection of being forced one day to leave them all behind, and sink into dust, like the beasts that perish. The perpetual incorruption of his body was to be conveyed to him by the fruit of the tree of life.

The penalty, says this writer, declared for disobedience being the dissolution of the body, the recompence of obedience was the interruption of it: and man while innocent, was entitled to eat of the "*fruit of the tree of life, and live for ever.*" But incorruptibility is no advantage, without sensible felicity; and cannot, except to continue happiness, be the gift of a beneficent God to his innocent creatures. The question then arises, What was the felicity of man in this state of innocence and incorruption? The matter is too far removed from us to afford us perhaps full satisfaction; yet surely the freedom from sin and the fear of death; the being harrassed with no desires beyond the bounds of gratification; with no wants for which there was not a ready supply; and the feeling none of that lassitude and decay to which a perishable body is hourly subject, and makes old age in particular a burthen; on the contrary, the blessing of the tranquil and sincere delight which flows from vigorous health, perpetual youth, serene passions, serene skies, a fruitful earth, a peaceful conscience, and the benign influence of an indulgent God; I say, this is a degree of happiness which would fill the utmost limits of the present faculties of man. What further increase of felicity God designed him under this covenant, whether the enjoyments and glories of Heaven itself, is not revealed to us. The express words

of sacred history seem only to imply an earthly happiness. For as the trial of obedience was put upon the not eating of the fruit of the *tree of knowledge of good and evil*, so the pledge or security of reward was the fruit of "*the tree of life*;" and both grew in the garden of Eden; which seem to indicate that the highest covenanted enjoyments of man were to have been local in Eden. It does not appear, perhaps, that God did declare his will herein any further. But as it is reasonable to imagine that trial would one day have had an end; for there is no reason to imagine but God would have superseded this covenant with one still more gracious; as, in short, we know that his goodness is infinite, we may fairly conclude that the felicity of his innocent creatures would have grown up in every age to greater ripeness and perfection. What greater blessings God had really in store for Adam, we cannot therefore affirm, nor is it of consequence to conjecture. This only we can know with certainty, that *incorruptible life*, and *consummate earthly felicity in Eden*, were the blessings, the terms which God offered him after his creation.

In the fourth Discourse, Mr. Hingeston considers the several grants of food which God has made to man; in the fifth, the sentence pronounced upon Eve; and in the sixth, the change the first pair underwent, with some farther consequences of their transgression; namely, that depravity and weakness in which sin had involved them. In the next Discourse, he proceeds to examine the extent of the sentence passed upon Adam, with respect to death, or the mortality to which the race of mankind was made subject by the fall.

By breaking the covenant of incorruptibility, Adam, says he, had reduced himself and his posterity to this state.

His children, though born innocent, yet born of parents who had lost their innocency, and who left them inheritors of no covenant except that of *Nature*, were intitled to no blessings superior to the ordinary enjoyments of this *earthly life*, mixed with its cares and toils, and necessitated to submit to the common penalty of the dissolution of their bodies; and unless they could be raised from this condition, and invested again with incorruptible bodies, they would be nearly level in point of condition with *the beasts that perish*.

Nature is nothing but the course and manner of the Almighty's Providence: Life flows from his will and power; and Death ensues when he no longer inclines to exert that power. The question is not, what we may expect from our nature, whether we have strength of our own to live for ever, or to live after the dissolution of our bodies, or to rise again from the dead; but, what we may expect from the God of our nature,

ture, upon the terms of those covenants he hath been pleased to make with mankind. Our dependence must be not on what we call our nature, but what we know of the will of God concerning us. His *truth* and his *promises* must be our assurance; an assurance without which no other can give us security.

This brings the author to the covenant of the resurrection, 'the charter, as he calls it, of man's liberty, by which he was entitled to be made free from death, and to be reinstated in the privilege of incorruption; not to say, that he is also raised by it beyond the primitive happy condition of the covenant in Eden, to that of being the son and heir of God, and partaker of an heavenly inheritance.'

The nature of the faith and sacrifice of Abel is the subject of the ninth Discourse.—Here the author takes some pains to prove, that 'Abel offered a bloody sacrifice in obedience to divine direction, expressive of his faith in Christ, declaring in expressive terms his trust in the atonement to be made by the promised redeemer.' These points, however, in our opinion, are still problematical.

The tenth Discourse contains some observations on the corruptions of mankind before the fall.

The latter part of this work consists of six Dissertations on the following subjects. Of the Use, Intent, and Causes of the Obscurity of Prophecy: Of some supposed Causes of the Obscurity of Prophecy: Of the Origin and Sanctions of the Religion of Nature: Upon Exodus xxxiv. 6, 7. Upon Ezekiel, ch. xviii. Of the two fundamental Laws of the Religion of Nature, the Law of the Sabbath, and the Law of Marriage.

Among other judicious remarks on the causes of the obscurity of prophecy, our author makes the following.

'God promised Abraham a numerous posterity; and that he would give the land of Canaan as a possession to his seed after him. But that before they came to the land of their inheritance, they should be strangers in a land that was not theirs: and serve them; and they should afflict them four hundred and thirty years. That he would judge that nation, and bring them out of it with great substance in the fourth generation. Now this prophecy, precise and determinate as the event proved it, was delivered in such latitude of expression, as to leave room for a great variety of circumstances in the accomplishment. For it neither determined that Ishmael should not be heir with the son of the free woman, nor that Esau also should be rejected, nor that Jacob alone should be chosen; nor was the nation of the Egyptians mentioned in it, nor the manner in which the Israelites after their long servi-

servitude were to be enriched with great substance; nor was it hinted that the Israelites should continue forty years in the wilderness; nor that God for their sins would let one whole generation perish there, and, but for the intercession of Moses, would utterly have destroyed them all, and of him have raised another nation, great and numerous, to inherit the land of promise. These and a variety of other circumstances which did arise, or might have arisen, and that without impeaching the truth of God, rendered it very unlikely and difficult, consistently with the conditionality of the promises, the justice of God in punishing sin, his wisdom in selecting the most righteous and faithful patriarchs and tribes, his goodness in exalting those who most excelled, and consistently also with the freedom of man in choosing and acting as his own will directed him; I say, without impeaching the truth of God, a variety of circumstances might have occurred, which would have rendered it improper, and in some sense almost impossible, for the prophecy to have been more full, distinct, and determinate, than it was. It was even possible for some events to have occurred; such as the destruction of the whole people in the wilderness, except their leader; which might have deferred the completion of the promise four hundred years beyond the fixed time of their coming out of the land of Egypt, as it certainly deferred the time of their entrance into Canaan, for which no certain season was fixed. It is well known, what variety the freedom of man's will must occasion in the events of the world. Though this can have no effect upon the purposes of the divine will (which, as far as they are *absolute*, can never be defeated of their end; and as far as they are *conditional*, will be effected by one means or other, let contingencies ever so unlikely arise; unless some absolute demerit, the breaking of every condition on man's part, makes God in anger change his designed good into evil); I say, though ultimately it can have no effect upon the purposes of God, yet the obliquity of men's lives have always, and always will produce a variety, and seeming disorder in all events, and the equal ways of God will be obscured by the unequal ways of men.

Though this learned writer has not suggested many new and uncommon observations on the subjects which he has discussed in these dissertations and discourses; though he has, for the most part, only supported commonly received opinions, yet we have read his book with satisfaction and pleasure. A strain of candour, modesty, and good sense runs through his whole performance. He thinks deeply, reasons coolly and closely, and appears to have proposed the noblest of all ends, the advancement of God's honour, and the discovery of religious truth, as his ultimate desire.

VIII. *The Christiad: an Heroic Poem; in Six Books. Written by Marcus Hieronymus Vida, and translated into English Verse, by Edward Granan, M. A. 8vo. 6s. Baldwin.*

MARCUS Hieronymus Vida finished his *Christiad* about the year 1532. This work consists of six books. In the first, the poet, after an invocation of the Holy Spirit, introduces our Saviour going up to Jerusalem. He then proceeds to give an account of his arrival at the house of Zaccheus, his resuscitation of Lazarus, the penitence of Mary Magdalen, the pool of Bethesda, the woman taken in adultery, and the transfiguration on the mount. In this book there are two episodes; one, of the infernal powers, assembled in council to frustrate the great designs of our Saviour; the other, of the creation of the world, the deluge, &c. represented on the walls of the temple, in mysterious characters, which Christ explains.

The second book opens with a description of an infinite multitude of devils taking possession of the temple, and every house in Jerusalem, clinging like bats to the walls and ceilings, and insatuating the minds of the people. Twelve of them are detached from the company to seduce the twelve apostles. Satan himself undertakes to corrupt Judas Iscariot. The chief priests and elders form a conspiracy, and Christ is betrayed.

In the third book Joseph comes from Nazareth to Jerusalem; and, together with St. John, applies to Pilate in behalf of Christ. At Pilate's request he gives a circumstantial account of the parentage, the birth, and the earlier part of the life of Christ. When he comes to the marriage at Cana in Galilee he is tired with his narrative, and refers Pilate to St. John for the remaining part of the history.

In the fourth book St. John endeavours to give Pilate an idea of the divine nature, the incarnation, the trinity, the rebellion of the angels, and the principal miracles of Christ. But while he is speaking, the company is interrupted by a tumultuous concourse of people who demand judgment against the prisoner. Upon which Joseph and St. John run away.

In the fifth book Christ is carried before the tribunal of Pilate; where he is vehemently accused by the Jews. In the mean time the devil sends *Fear* to prevail on the Roman governor to give up Christ to the fury of his enemies. Here the poet introduces an episode of the angels going down from heaven to rescue Christ; but as they had formed this design without permission, the Almighty orders Clementia to recal them. This book ends with an account of the crucifixion.

In

In the last book, Christ is represented bringing the souls out of purgatory, with Adam at their head. He ascends to heaven, and desires God to send down the Holy Ghost. God grants his request; and then foretels the success of the gospel; that every city in the world should resound with his praises, and in particular that this poem should be written at Cremona.

This work has been applauded by various writers. Scaliger says, *Christias meretur summam laudem**. Sixtus Senensis gives the author this character: *Poeta Virgiliani carminis incomparabilis imitator, primus fere omnium Latinorum postarum, vitam, mortemque, resurrectionem, aliaque Salvatoris nostri gesta, sublimitate carminis Virgilianæ majestati proximâ, felicissimè cecinit* †. According to Thuanus, *Primus inter Italos, post Jacobum Sannazarium, poeticam ad res sacras transfudit, et versibus elegantissimis ac purissimis provinciam suam excoluit* ‡. Mr. Pope speaks of him with the highest applause in the following lines:

‘Immortal Vida! on whose honour’d brow

The poet’s bays and critic’s ivy grow;

Cremona now shall ever boast thy name,

As next in place to Mantua, next in fame.”

Ess. on Crit. v. 705.

Of all the poetical compositions of this celebrated writer, the poem of the *Silkworms* is the most correct and classical. His *Cbesi* is likewise an ingenious performance. The various turns, involutions, and stratagems of the game are described with a remarkable copiousness, and in general an elegance of expression. The *Christiad* is not without its merits, though by no means a production of the first class. In several parts of it we meet with indisputable strokes of genius, with bold and animated descriptions. The angels and devils, which are occasionally introduced, are painted in striking colours. The language, however, is frequently a mere parody of Virgil, and, in several places, extremely flat and prosaic. The sentiments are sometimes trifling, and the contrivances unnatural.

The poet begins in the following strain:

‘Qui mare, qui terras, qui cœlum numine comples,

Spiritus alme, tuo liceat mihi munere regem

Bis genitum canere.”

Lib. i. v. 1.

‘O thou, whose Godhead fills skies, earth, and seas,

Spirit benign! inspire my voice to praise

The twice-born king.”

GRANAN,

In the same invocation, he says:

‘Fas mihi, te duce, mortali immortalia digno

Ore loqui; interdumque oculos attollere cœlo,

Et lucem accipere ætheram.”

Lib. i. 11.

* Poet. lib. vi. p. 744.

† Bibl. Sanct. lib. iv. p. 309.

‡ Thuan. lib. xxxix.

Critics have observed, that in an epic poem the proposition of the subject should be simple, and without ostentation. In the foregoing lines there is too much pomp. Neither Lucan, Statius, nor Claudian set out with more parade in the beginning of their respective poems.

The following passage, in which the Almighty commands Clementia to recal the angels, is almost a parody of Neptune's speech to the Winds in Virgil.

'Vade, ait, et volucris per cœlum labere curru :
Fratribus hæc fer dicta tuis : non ætheris illis,
Non illis vasti commissas orbis habenas,
Ut ferro injussas meditantes edere pugnas
Omne ausint miscere meo sine numine cœlum,
Terramque, et tantos animis accendere motus :
Confidant, possisque adsint huc ocyûs armis ?

Lib. v. ver. 630—636.

'Go, wing your chariot thro' the crystal sphere,
And to your brothers thus my dictates bear :
To them belong neither the lore of heav'n,
Nor the vast empire of the world was giv'n,
That they shou'd dare both skies and earth confound,
And flame the mind with war's destructive sound.
Let them appeas'd their bold design forbear,
Lay down their arms, and hither swift repair.'

In the subsequent lines the thought is trivial and puerile. Where the Blessed Virgin was delivered, the poet says,

'Bos erat à lævâ tepidum flans ore vaporem,
Quem pauper campis luce exercebat arator,
Pauca soli curvo suspendens jugera aratro ;
Nec serâ nisi nocte domum repetebat ab agro
Conducto, vitam ut posset tolerare labore
Ipse suo, atque famem parvis avertere natis. Lib. iii.

'The ox sheds, on her left, his tepid breath,
Whom a poor plowman work'd to till his earth,
Cutting with crooked plow the side-laid clay,
Nor ceas'd the toil, till ceas'd the live-long day.
He cultures with such pains his rented field,
Himself from famine and his babes to shield.' GRANAN.

The poet extenuates the crime of the woman taken in adultery by representing her young and handsome, and married by her father, against her own consent, to a decrepid old man.

'Ecce trahebatur, passis per terga capillis,
Pallida longævi conjux Susanna Manassei ;
Cui pater egregiam formâ, et florentibus annis,
Haud placidis rediis invitam ægramque jugârat. Lib. i.

'Amid

Amid the crowd, behold Susanna's led,
 The youthful bride of old Manasses' bed.
 Pale are her features, beamless are her eyes,
 And down her back her hair disorder'd lies.
 Averse, indignant, in her bloom of charms,
 Her father plung'd her in the old man's arms.' GRANAN.
 Joseph and St. John, when they are going to solicit Pilate in
 behalf of Christ, are compared to a farmer and his son crying
 for the loss of their cattle.

*Incedunt pariter tristes : ceu fortè boves cun
 Agricola amisit pauper, quos hostis abegit
 Depopulatus agros, quæsitum protinus illos
 Longum iter ingreditur, natorum maximus olli
 It comes, hic illic sæpe ambo ignota per arva,
 Si quos fortè suis similes videre vagari,
 Subsistunt flentes, atque avia questibus implent.* L. iii. 38.

So a poor peasant, when the hand of war
 The country spoil'd, and drove his cattle far,
 In quest of them, a tedious journey goes,
 His eldest son companion of his woes ;
 Thro' various unknown fields, they bend their way,
 To see, if herds like theirs by chance did stray :
 Stopping, they roll in vain their weepful eyes,
 And fill the devious vallies with their cries. GRANAN.
 The joy of old Simeon in the temple is illustrated by the fol-
 lowing simile.

*Fortè canis leporem vi longè sensit odorâ,
 Continuo intenditque aures, atque aëra captat
 Naribus, et ceptum rumpens iter avius errat ;
 Atque oculis incerta feræ vestigia lustrans,
 Nunc hos, nunc illos cursus fert, atque recursus,
 Incertus ; longè latratibus arva resultant :
 Talis erat senis in templo exultantis imago.* Lib. iii. 596.

So, when his master's steps attends a hound,
 His sense of smelling o'er a length of ground
 A hare detects : with ears erect he stands,
 And snuffs the gales, that brush the scented lands ;
 Then starting from the path, he devious strays,
 And traces with his eyes the hare's wild maze.
 Along this path, and now o'er that, he flies,
 And the wide meadows vibrate with his cries,
 So, in the fane, exults the rev'rend sage,
 And clasps the infant, with an holy rage.

The poet informs us, that Christ, by his lustration, pre-
 served young children from enchantment, witchcraft, and the
 power of the devil.

Im-

‘Impubem turbam affatus placido ore morebat,
Lustrabatque manu, ne carmina dira nocerent,
Neve ulla infernis premeret vis edita ab oris.’ L. iv. 721.

‘His infant audience placid he address’d,
And with his touch so purified the breast,
That vice in vain might wear her magic charm,
And hell, thro’ all its reign, to crush them, arm.’ GRAN.
In the following lines the poet sinks into prose.—I was
repairing my net, says St. John

‘Tunc etiam, cum nos ad se primùm ille vocavit.’ L. iv.

‘Immò omni ex numero mihi nemo hâc nocte supremâ
Vestrum non infidus erit, solusque relinquitur.’ L. ii.

‘Haud mora, prodigiis tantis facit ipsa fidem res.’ L. iii.

‘Multa tulit quoque, mortales quam ferre necesse est:

Atque id sponte quidem, nobis imitanda relinquens.’ L. iv.

One of our Saviour’s disciples, speaking of the five barley-loaves, and the two small fishes, adds, ‘what are they among so many?’ This interrogation is expressed by Vida in these words:

‘Sed quid enim hæc adeò tam multis millibus autem?’ L. iv.

The last passage we shall quote is the following description of the darkness, the earthquake, and the convulsions of nature which attended the death of Christ.

‘Jamque ferè medium cursu trajecerat orbem,
Cum subito ecce polo tenebris caput occulit ortis
Sol pallens, medioque die (trepidabile visu)
Omnibus incubuit nox orta nigerrima terris:
Et clausus latuit densis in nubibus æther,
Prospectum eripiens oculis mortalibus omnem.
Hic credam, nisi cœlo absint gemitusque, dolorque,
Sidereosque oculos terrâ avertisse nefandâ.
Signa quidem dedit, & luctum testatus ab alto est.
Emicuere ignes diffulsit conscius æther,
Concussuque tonat vasto domus ardua Olympi,
Et cæca immensum percurrunt murmura cœlum:
Diffuisse putes divulsi mœnia mundi.
Sub pedibus mugit tellus, sola vasta moventur,
Tecta labant, nutant succussæ vertice turrets,
Obstupuere humiles subita formidine gentes,
Et positæ extremis terrarum partibus urbes.
Causa latet, cunctis magnum ac mirabile visum,
Et populi æternas mundo timere tenebras
Attoniti, dum stare vident caliginè cœlum.’

His middle course now Sol had almost made,
When on a sudden clouds his radiance shadèd,
And in meridian blaze, (a fearful sight)
On earth incumbent broods a sable night.

The skies lie wrapt in clouds of mournful hue,
 And every prospect flies the mortal view.
 In the high heav'ns such signs of grief appear,
 (If grief had place in the celestial sphere)
 One might believe *Jehovah* heav'd with sighs,
 And turn'd from wicked earth his starry eyes.
 The lightnings flash; sparkle the conscious poles;
 And shaking thunder thro' Olympus rolls.
 Such murmurs rattle thro' the blue profound,
 That the world's fabrick cracks, and seems unbound.
 Earth's centre roars, his waves vast ocean spreads,
 Reel the high domes, and turrets nod their heads.
 A chilling horror thro' the nation streams,
 And cities structur'd on the world's extremes.
 The cause unknown, tho' strange the scenes appear,
 And heav'ns and earth a night perpetual fear.

Here is a subject which naturally suggests the most sublime sentiments and tremendous images, a subject calculated to inspire every poetical breast with enthusiasm. The language of Vida, on this occasion, is lofty and sonorous; but has more of the pomp of Lucan, or Claudian, than of the majesty of Virgil. The translation which is now presented to the public, as the reader may perceive by the foregoing extracts, is very far from adding either grace or dignity to the original.

IX. *The Contemplative Man, or the History of Christopher Crab, Esq; of North Wales. Two Vols. 8vo. 5s. Whiston.*

THE force of prepossession is no where more visible than with respect to the future productions of an author who has once become known to the public in a literary character. If he has discovered, in his first efforts, no signs of extraordinary ability, his rank is usually determined among the lower class of authors for life. But, if, on the contrary, the specimen of his genius has been received with approbation, the merit of what he may afterwards produce, is too often prejudged by its supposed relation to a standard of acknowledged eminence. The author of this novel appears to be in the circumstance last mentioned. It is certain, however, without being actuated by any prejudice, that his present performance is inferior to the *Adventures of Common Sense*. It would be unjust not to own, at the the same time, that the *Contemplative Man* affords more entertainment in the perusal, than there is reason to expect from the title. The Crab family are very laughable people, and their situations are whimsically describ-

ed; though the author has made too rapid a progress from chapter to chapter, and shifted the scenes too frequently. That our readers may be enabled to form an idea of the work, we shall present them with the three first chapters.

‘ Chap I. *Containing a short Account of the Crab Family.*

‘ There are, no doubt of it, many readers in all countries, who pore over books and take infinite pains to fix the chronology and ascertain the dates of events and things, which they would not give themselves the least trouble to enquire after, if they had not happened two or three thousand years ago. To these gentlemen, I can easily suppose a long and elaborate account of the Crab family would be both agreeable and interesting; but to the generality of readers I humbly conceive it would be as unenterprising as a German pedigree, or the 10th chapter of Genesis. I shall therefore be very short and confined in what I am going to say relative to the origin and ancestors of Mr. Christopher Crab, the subject of this history.

‘ Be it known then, that the fore-fathers of Mr. Crab were, like the fore-fathers of almost every family in Europe, some good, some bad; in one generation they enjoyed immense riches and universal esteem—in another, poverty and contempt; in many reigns they were so low and obscure as not to be known at all—in as many others, they held the first offices in the state, and received every honorary distinction that majesty could heap upon them. Such has always been the fluctuating state of the Crab family, that rags and wretchedness, splendor and profusion, were at different times their different portions.

‘ The father of our Christopher seemed to be in the situation Hagar wished for; he had neither poverty nor riches. He was indeed a shop keeper at a certain town in North Wales, where he acquired money enough to bring up his only child Christopher in any way he should most approve of. Mr. John Crab (the father) though illiterate, had good natural parts, and was what the world calls a shrewd man. He had frequently observ’d with concern the inconveniencies and insults to which the want of a better education made him liable; and particularly at this time he was provoked beyond measure to find himself every club-night sneer’d at and ridiculed by the curate of the parish, the son of a neighbouring tallow-chandler who had beggar’d himself to keep his son at the University. However this dabler in tallow had now the happiness of seeing his son arrive at the dignity of being curate of the parish of ——— with an income of thirty pounds per annum clear of all deductions, and which he may probably enjoy for life.

‘ But here it is proper to observe that Mr. Crab had all along treated the cause of the tallow-chandler’s indigence with the contempt it deserved, and expressed his surprise that such low fellows should have the assurance to breed their sons up gentlemen. So that it was not to be wondered at that the young priest should upon his return from the University, revenge his father’s quarrel. Nor is it more surprising that the curate’s triumph in the literary way over Mr. Crab, should determine the latter to make his son a scholar at all events.’

‘ Chap. 2. *The Character of Mrs. Crab, and other curious Matters related.*

‘ No, says Mr. Crab, as he sat filling his pipe by his own fire side, no, they shan’t catch me at the club again I can assure them. And yet ’tis hard, d—d hard that I must not go where I like, because of that pragmatistical puppy of a parson. O fie, my dear, says Mrs. Crab. But before I tell the reader what Mrs. Crab said upon this occasion, I will let him a little into her character.

‘ Mrs. Crab was the seventh daughter of ’squire Williams, a gentleman who did once possess a considerable estate in that neighbourhood, but he had reduc’d it to a third part of its original value by making a fruitless opposition to the knight of the shire for the county at three successive general elections. This consumption of the family estate proved a mortifying circumstance to the young ladies who were now obliged to walk to church every Sunday, after having been constantly carried thither in their father’s coach and six. The laying down his equipage was too ostensible a mark of the ’squire’s necessity to be overlooked by the country people. The report flew and gathering as it went proclaimed Mr. Williams’s total ruin for many miles round. And, O! cruel reverse of fortune! the very clodpoles, the farmer’s servants, who were wont to stand bare-headed with reverential awe when any one of the family approached, had now the impudence to stare them full in the face, and with their coarse ribaldry mock at their misfortunes as they pass’d along. Humiliating as this brutish behaviour must be to the young ladies, they had resolution enough to bear up against it, and keep one another in countenance; but the certainty they had that the father would leave the poor remains of the estate to the male heir to keep up the family, occasion’d serious reflections in them all, and was indeed the only thing that could have reconciled Miss Fanny Williams to the self-debasing thought of marrying Mr. John Crab, a country shop-keeper, whom she most heartily despised.

‘ Necessity got the better of inclination, and Miss Williams married Mr. John Crab: but though they were pair’d, they
were

were not match'd, nor was it probable that any degree of happiness or even harmony should subsist between such a couple. For if Mrs. Crab too frequently reproached her husband with the honour she had done him in making him her spouse, he as often reminded her that he took her without a penny of fortune. In one of these pleasant humours were they both when Mr. Crab was filling his pipe and meditating on the disagreeable situation he was in at the club, and Mrs. Crab interrupted him as has been mention'd at the beginning of this chapter, and which I will now resume, but it shall be in the next chapter.

* Chap. 3. *A Conversation between Mr. Crab and his Wife.—*
A new Character introduced, &c.

' O fie, my dear, says Mrs. Crab, as I am a gentlewoman, (an expression she often used) you shock me beyond measure.—Swear before a lady! one may easily guess what sort of company your club consists of, and I'm very glad to hear you are determined to go no more amongst them. But there is another thing. I see you have got a pipe and, that filthiest of all weeds, tobacco before you; I hope Mr. Crab you don't think of smoking in my parlour? if you must needs indulge yourself in this beastly custom, do it in your shop, for I can not allow it here. Zounds Madam, says Mr. Crab, (having promised before marriage to call her Madam whenever he spoke to or of her) must I neither smoke abroad nor at home? 'sblood, is not this my own house? did not I purchase it with my own money? and shan't I do what I please in it, Madam? No, says Mrs. Crab, positively no, my dear, (speaking in that calm manner which is very apt to produce a storm in the person it is spoken to) but don't put yourself in a passion, you know it was agreed before we were made one flesh (yawning) that I was to have my way in every thing, and I'm sure you would not be worse than your word, my dear. Here Mr. Crab mutter'd softly to himself, *One flesh? I believe you are a part of that swine's flesh that the devil enter'd into.* Mrs. Crab, who only catch'd the words *the devil enter'd*, replied, my dear how can you be so rude? you see it is captain Gorget; how could you talk of the devil's entering?

' It was the captain sure enough, and he came very opportunely, as he had often done before, to prevent a more violent rupture. This old officer had served many years with great reputation—he was as brave as he was unfortunate—though he had often deserv'd the golden chain, he came off with the wooden leg only at last. But he had acquired what made him more valuable to all that knew him, the art of pleasing, or rather the art of making people pleas'd with themselves. He

had great knowledge of the world, and his long acquaintance with adversity taught him to meet future disappointments with a cheerful countenance. He was affable, good-natured and obliging.

* Such was the man whom Providence kindly plac'd in Mr. Crab's family. For the captain's age and infirmities rendering him unfit for longer service, he was permitted to go out upon his pay as a reward for all his toil and sufferings; and having sought an asylum in some cheap part of the island he fixed his abode at——trusting, as he well might, to his own abilities to procure happiness and content wherever he came.

* He had now lodged and boarded with Mr. Crab about two years, and passed his time very agreeably, which the reader may be a little surpris'd at, upon a supposition that the coarse behaviour of Mr. Crab must ill suit with the good breeding and civility of the captain. But it had quite a contrary effect. The loftiness and affected delicacy of Mrs. Crab's manner, contrasted by Mr. Crabb's rudeness and vulgarity, afforded no small matter of entertainment, and their frequent bickerings furnished the captain with opportunities of shewing his dexterity in the art of reconciling friends and conciliating differences: a talent that at the same time it carries with it a most pleasing sensation to the human heart, gives the possessor a remarkable superiority over those on whom it is exercised.

* The entrance of captain Gorget into the parlour did not in the least interrupt the altercation that was going on between Mr. and Mrs. Crab. The captain had been too often witness of their domestic strife to be treated with ceremony upon those occasions; Mrs. Crab therefore avail'd herself of his appearance, hoping that he would determine the matter in dispute in her favour, as his natural politeness had ever inclin'd him to support the cause of the fair sex when it was not inconsistent with justice and propriety. Captain, says Mrs. Crab, you are come at a lucky moment to convince my husband of the reasonableness of my request. I'm sure you will be of my opinion, which is, that no gentleman should either wear or smoke tobacco. Madam, answered the captain, your conversation was so loud that I could not avoid overhearing what pass'd before I came into the room, and I am sorry to say that my sentiments do not intirely agree with yours. Mr. Crab, it seems, has been driven from his club by the impudence of a young pedant who knows not his place in life, and he now seeks for that recreation at home which he can no longer enjoy abroad. It is your interest, Madam, to encourage his resolution in him, and to contribute every thing in your power

power to make the change agreeable. Swearing is generally the result of anger and disappointment; and the learned say, that nothing tends so much to calm the passions, and smooth the rugged path of life, as a pipe of tobacco. In short Madam, says the old gentleman smiling, do you but consent to Mr. Crab's smoking, and I will be answerable for his leaving off swearing.

' Mrs. Crab, though she was not very well pleased with the captain's decree, gave a nod of seeming approbation, took up one of the candles, wished them a good night, and retired to her chamber. She had scarce got out of the room before Mr. Crab, looking over his left shoulder towards the door, and extending his right arm, gave the captain a hearty squeeze by the hand, saying, a thousand thanks, a thousand thanks to you, noble captain, this is a great point gained. Then filling his pipe, he smoked away most manfully, whilst the captain finished the battle of Fontenoy, which he had begun that day after dinner.'

The account of old Crab, and the ignorant apothecary Trundle, is related with so much humour, that we are apt to wish they had been permitted to remain on the stage a longer time. The best supported character, however, is that of captain Gorget; he speaks and acts upon every occasion, with a singularity and propriety which does credit to the judgment of the author, who seems to have no contemptible talents for this species of composition, and to be capable of producing a much more interesting work.

X. *An Essay on the Nature and Immutability of Truth, in Opposition to Sophistry and Scepticism*. By James Beattie, LL.D. 8vo. 6s. Dilly.

THE credulity to which the human mind is liable in a state of ignorance, rendered a certain degree of scepticism justifiable and requisite in those who first attempted to investigate the truths of philosophy; and, accordingly, we find, that this principle was early introduced into science. It became the basis of the ancient sects of academics, and influenced, more or less, the sentiments of those who were dissatisfied with the arrogance of the sophists. But this rational and salutary diffidence, so conducive to the prevention of erroneous and precipitate conclusions, was soon carried to such a pitch of extravagance, as to extinguish every principle of human conduct, and establish a scepticism infinitely more ridiculous than the wildest credulity from which philosophical speculation had

emerged. The first who affected to maintain the sceptical system in its utmost latitude, was Pyrrho, a native of the city of Elea in Peloponnesus. This extraordinary personage, we are informed, trusted so little to the evidence of his senses, that he would not go out of his way, either for rocks, precipices, or any other danger. He would even prefer the hazard of being crushed to pieces rather than avoid the meeting of a waggon. Such an apparent incredulity, in regard to the existence of all external objects, might certainly entitle him to the acknowledgment of having acted consistently with his principles; but he had the prudence never to go abroad unprovided with a friend, who could save him from the danger which he was sensible he must otherwise incur.

A doctrine so chimerical as that of Pyrrho, it might be imagined, would have been exploded, with ridicule, by every future inquirer into the principles of the human understanding. So far, however, from sinking into the oblivion it seemed to deserve, it has been defended by some of the most eminent writers of the last and present age, with such subtilty of argument, and such positive assertions of its truth, as have gone near to render its empire universally absolute over the sentiments of the fashionable part of mankind. To extricate the understanding from the illusions of metaphysical sophistry, to recal the devious steps of philosophy into the paths that lead to truth, and to establish it upon the principles of common sense, with which it has been held incompatible, is the great design of the work before us; a work which, if moral speculation be admitted to have any influence on the actions of human life, has a claim to be considered as very important. But before we enter upon a critical examination, we shall present our readers with a part of the author's Introduction, relating to the present state of philosophy.

‘When I survey the philosophy of the present age, I find much matter of applause and admiration. Mathematics, Natural Philosophy, and Natural History, in all their branches, have risen to a pitch of perfection, which doth signal honour to human capacity, and far surpasseth what the most sanguine projectors of former times had any reason to look for: and the paths to further improvement in those sciences are so clearly marked out, that nothing but honesty and attention seem requisite to ensure the success of future adventurers. Moral Philosophy and Logic have not been so fortunate: yet, even here, we have happily got rid of much pedantry and jargon; our systems have more the appearance of liberal sentiment, good taste, and correct composition, than those of the schoolmen;

men ; we disclaim (at least in words) all attachment to hypothesis and party ; profess to study men and things, as well as books and words ; and assert, with the utmost vehemence of protestation, our love of truth, of candour, and of sound philosophy. But let us not be deceived by appearances. Neither moral philosophy, nor the kindred sciences of logic and criticism, are at present upon the most desirable footing. The rage of paradox and system hath transformed them (although of all sciences these ought to be the simplest and the clearest) into a mass of confusion, darkness and absurdity. One kind of jargon is laid aside ; but another has been adopted, more fashionable indeed, but equally frivolous. Hypothesis, though verbally disclaimed, is really adhered to with as much obstinacy as ever. Words have been defined ; but their ambiguity continues. Appeals have been made to experience ; but with such misrepresentation and equivocation, as plainly show the authors to have been more concerned for their theory, than for the truth. All sciences, and especially moral philosophy, ought to regulate human practice : practice is regulated by principles, and all principles suppose conviction : yet the aim of our most celebrated moral systems is, to divest the mind of every principle, and of all conviction ; and, consequently, to disqualify man for action, and to render him as useless, and as wretched, as possible. In a word, scepticism is now the profession of every fashionable inquirer into human nature ; a scepticism which is not confined to points of mere speculation, but hath been extended to practical truths of the highest importance, even to the principles of morality and religion. Proofs of all these assertions will appear in the sequel.

‘ I said, that my prejudices are all in favour of truth and virtue. To avow any sort of prejudice, may perhaps startle some readers. If it should, I must here intreat all such to pause a moment, and ask of their own hearts these simple questions. Are virtue and truth useful to mankind ? Are they matters of indifference ? Or are they pernicious ? If any one finds himself disposed to think them pernicious, or matters of indifference, I would advise him to lay my book aside ; for it doth not contain one sentiment in which he can be interested, nor one expression with which he can be pleased. But he who believes, that virtue and truth are of the highest importance, that in them is laid the foundation of human happiness, and that on them depends the very existence of human society, and of human creatures,—that person and I are of the same mind ; I have no prejudices which he would wish me not to have : he may proceed ; and I hope he will proceed with pleasure, and encourage, by his approbation, this honest attempt to vindicate

cate truth and virtue; and to overturn that pretended philosophy, which supposeth, or which may lead us to suppose, every dictate of conscience, and every impulse of understanding, questionable and ambiguous.

' This sceptical philosophy (as it is called) seems to me to be dangerous, not because it is ingenious, but because it is subtle and obscure. Were it rightly understood, no confutation would be necessary; for it does in fact confute itself, as I hope to demonstrate. But many, to my certain knowledge, have read it, and admitted its tenets, who do not understand the grounds of them; and many more, swayed by the fashion of the times, have greedily adopted its conclusions, without any knowledge of the premises, or any concern about them. An attempt therefore to expose this pretended philosophy to public view, in its proper colours, will not, I hope, be censured as impertinent by any whose opinion I value: if it should, I shall be satisfied with the approbation of my own conscience, which will never reproach me for intending to do good.'

The speculative principles chiefly examined by Dr. Beattie, are those contained in a book called, *A Treatise of Human Nature*, of which the principal doctrines have been often since republished by the celebrated author, under the title of, *Essays Moral and Political*, &c. Dr. Beattie, however, like a generous antagonist, has warmly subscribed to the justness of the high reputation which the distinguished writer with whom he engages, has acquired in the walk of history. In the character of Reviewers, we have often with pleasure been foremost to confer the same tribute of deserved applause; and though it should be found, that the moral system examined in this treatise, cannot withstand the force of the arguments which are employed against it, yet the palm of which Mr. Hume can never be deprived, may be sufficient to gratify the most ardent thirst of literary fame; and the world will still acknowledge the political talents of the elegant and admired historian.

The author of this work endeavours first to trace the several kinds of evidence and reasoning up to their first principles, with a view to ascertain the standard of truth.

Secondly, he shews, that his sentiments on this head, however inconsistent with the genius of scepticism, and with the practice and principles of sceptical writers, are yet perfectly consistent with the genius of true philosophy, and with the practice and principles of those who are universally acknowledged to have been the most successful in the investigation of truth: concluding with some inferences, or rules, by which the more important fallacies of the sceptical philosophy may be

be detected by every person of common sense, even though he should not possess acuteness or metaphysical knowledge sufficient to qualify him for a logical confutation of them.

Thirdly, he answers some objections; and makes some remarks, by way of estimate of scepticism and sceptical writers.

To conclude this preamble, we shall oblige our readers with an extract from the beginning of the work, where the author treats of the perception of truth in general.

' On hearing these propositions,—I exist, Things equal to one and the same thing are equal to one another, The sun rose to-day, There is a God, Ingratitude ought to be blamed and punished, The three angles of a triangle are equal to two right angles, &c.—I am conscious that my mind readily admits and acquiesces in them. I say, that I believe them to be true; that is, I conceive them to express something conformable to the nature of things. Of the contrary propositions I should say, that my mind doth not acquiesce in them, but disbelieves them and conceives them to express something not conformable to the nature of things. My judgement in this case, I conceive to be the same which I should form in regard to these propositions, if I were perfectly acquainted with all nature, in all its parts, and in all its laws.

' If I be asked, what I mean by *the nature of things*, I cannot otherwise explain myself, than by saying, that there is in my mind something which induces me to think, that every thing existing in nature, is determined to exist, and to exist after a certain manner, in consequence of established laws; and that whatever is agreeable to those laws is agreeable to the nature of things, because by those laws the nature of all things is determined. Of those laws I do not pretend to know any thing, except so far as they seem to be intimated to me by my own feelings, and by the suggestions of my own understanding. But these feelings and suggestions are such, and affect me in such a manner, that I cannot help receiving them, and trusting in them, and believing that their intimations are not fallacious, but such as I should approve if I were perfectly acquainted with every thing in the universe, and such as I may approve, and admit of, and regulate my conduct by, without danger of any inconvenience.

' It is not easy on this subject to avoid identical expressions. I am not certain that I have been able to avoid them. And perhaps I might have expressed my meaning more shortly and more clearly, by saying, that I account That to be *truth* which the constitution of my nature determines me to believe, and That to be *falsehood* which the constitution of my nature determines me to disbelieve. Believing and disbelieving are sim-

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ple acts of the mind; I can neither define nor describe them in words; and therefore the reader must judge of their nature from his own experience. We often believe what we afterwards find to be false; but while belief continues, we think it true; when we discover its falsity we believe it no longer.

* Hitherto we have used the word *belief* to denote that act of the mind which attends the perception of truth in general. But truths are of different kinds; some are certain, others only probable; and we ought not to call that act of the mind which attends the perception of certainty, and that which attends the perception of probability, by one and the same name. Some have called the former *conviction*, and the latter *assent*. All convictions are equally strong; but assent admits of innumerable degrees, from *moral certainty*, which is the highest degree, downward, through the several stages of *opinion*, to that suspension of judgment which is called *doubt*.

* We may, without absurdity, speak of probable truth, as well as of certain truth. Whatever a rational being is determined, by the constitution of his nature, to admit as probable, may be called *probable truth*; the acknowledgement of it is as universal as rational nature, and will be as permanent. But, in this inquiry, we propose to confine ourselves chiefly to that kind of truth which may be called certain, which enforceth our *conviction*; and the belief of which, in a sound mind, is not tinged with any doubt or uncertainty.

* The investigation and perception of truth is commonly ascribed to our rational faculties: and these have by some been reduced to two; Reason, and Judgement; the former being supposed to be conversant about certain truths, the latter chiefly about probabilities. But certain truths are not all of the same kind; some being supported by one sort of evidence, and others by another: different energies of the understanding must therefore be exerted in perceiving them: and these different energies must be expressed by different names, if we would speak of them distinctly and intelligibly. The certainty of some truths, for instance, is perceived intuitively; the certainty of others is perceived, not intuitively, but in consequence of a proof. Most of the propositions of Euclid are of the latter kind; the axioms of geometry are of the former. Now, if that faculty by which we perceive truth in consequence of a proof, be called *reason*, surely that power by which we perceive self-evident truth, ought to be distinguished by a different name. It is of little consequence what name we make choice of, provided that in chusing it we depart not from the analogy of language; and that, in applying it, we avoid equivocation and ambiguity. Some philosophers of note have
given

given the name of *common sense* to that faculty by which we perceive self-evident truth; and, as the term seems proper enough, we shall adopt it. But in a subject of this kind, there is great danger of our being imposed upon by words; we cannot therefore be too much upon our guard against that species of illusion. We propose to draw some important inferences from this doctrine of the distinction between reason and common sense. Now these words are not always used in the strict signification we have here assigned them: let us therefore take a view of all the similar senses in which they are commonly used, and let us explain more particularly that sense in which we propose to use them; and thus we shall take every method in our power to secure ourselves against the impropriety of confounding our notions by the use of ambiguous and indefinite language. These philological discussions are indeed no part of philosophy; but they are very necessary to prepare us for it. “*Qui ad interpretandam naturam accesserit,*” says lord Verulam, “*verborum mixtam naturam, et juvamenti et nocumenti imprimis participem, distincte sciat.*”

“This distinction between common sense and reason is no modern discovery. The ancient geometers were all acquainted with it. Aristotle treats of self evident principles in many parts of his works, particularly in the fourth book of his *Metaphysics*, and in the first book of his latter *Analytics*. He calls them, *Axioms* or *Dignities*, *Principles*, and *Common Sentiments*; and says of them, “That they are known by their own evidence; that except some first principles be taken for granted, there can be neither reason nor reasoning; that it is impossible that every truth should admit of proof, otherwise proof would extend in *infinitum*, which is altogether incompatible with its nature; and that if ever men attempt to prove a first principle, it is because they are ignorant of the nature of proof.”

We shall, in a future Review, give a more particular account of this interesting and important work.

XI. *Zobeide, a Tragedy.* As it is acted at the Theatre Royal, in Covent-Garden. 8vo. 1s. 6d. Cadell.

THIS tragedy is founded on an unfinished piece of Voltaire's, called *Les Scythes*; which if it cannot justly be enumerated among the most powerful of his dramatic works, in respect of poetry and sentiment, is not much their inferior. Though the characters of the two fathers, Hermodam and Sozame, (the Her-

Hermodon and Seyfel of the translator) are neither very strongly marked, or discriminated from each other; most ample amends are made to the reader or spectator in those of Athamand and Obeide; names, which Mr. Cradock has slightly changed into Athamand and Zobeide. In the former of these, all that conflict of passions described by Virgil in the following lines, is to be found.

———æstuat ingens
Imo in corde pudor, mixtoque insania luctu
Et furiis agitatus amor, et conscia virtus.

The towerings of his haughty soul are properly contrasted by the milder and more sedate virtues of his mistress. Duty struggling with inclination, the noblest sense of religion, together with such fortitude of mind as would not have disgraced a hero, compose her character. In obedience to her father Seyfel (an old Persian general, who had retired with her into Scythia) she is content to espouse a warlike youth of that country, in whose favour she feels no prepossessions. She determines, however to do justice to his merits, and behave towards him with complacency and truth. Athamand, her former lover, who is no less than the prince of Ecbatana (a city built by his uncle Cyrus) comes down from the mountains at the instant of their nuptials, which his presence throws into confusion. He challenges her husband Indater, (the son of Hermodon) and kills him in single combat. On this event, both Scythians and Persians rush to battle, where Athamand is overpowered by numbers, mangled with wounds, and dragged from the field in chains. Zobeide, a widow now, is bound by the savage laws of Scythia, to sacrifice with her own hand the murderer of her husband, though he is at once her lover and her king. This dreadful task she takes an equivocal oath to perform, having first exacted as forcible an obligation from the Scythian chiefs, that on the death of the proper victim they shall give the remaining Persians their freedom. The altar is prepared, and a tender scene between her and the captive prince ensues; but when the execution of her purpose can be delayed no longer, she stabs herself with the dagger which was destined for his bosom. He, unwilling to be surpassed in fortitude or fidelity, unable to survive the loss of Zobeide, snatches the instrument of death from her breast, and plunges it in his own.

We were surprized to find that Mr. Cradock, in his translation, had neglected a passage in Voltaire, most beautifully descriptive of the Persian dress of Athamand.

L'or et les diamants brillent sur ses habits,
Son turban disparaît sous les feux des rubis.

Of the last line, our author gives a very imperfect idea.

“ Whose turban glitter'd on his cloudy brow.”

The passage might be rendered as follows, but without hope to match either the elegance or force of the original :

His splendid garments gold and rubies boast,
Midst flaming gems, his turban's form was lost.

or more paraphrastically thus,

Beneath the blaze encircling rubies threw,
His turban's ample form was lost to view.

or, His turban's form, so fierce each ruby's rays,
Sunk undistinguish'd in the general blaze.

or, Lost midst the rays contending rubies pour,
His turban's gorgeous folds were seen no more.

This ornamental circumstance Mr. Cradock might indeed have purposely omitted, as being better suited to description than dramatic poetry.

The following sentiment (unborrow'd from the French tragedy) does equal honour to our author's hand and heart.

‘ That mind must surely err, whose narrow scope
Confines religion to a place or clime ;
A power unknown, that actuates the world,
Whose eye is just, whose every thought is wisdom,
Regards alone the tribute of the heart :
Pride, in his awful sight, shrinks back appall'd ;
Humility is eldest born of Virtue,
And claims her birthright at the throne of Heaven.”

We cannot, however, do justice to our readers, should we refuse to entertain them with an entire scene ; for which purpose, we have selected the last.

Scene the last.

Hermodon, Seyfel, Zobeide, Scythians.

‘ *First Scythian.* Hail to the shadowy grove, whose deep felt gloom
Still adds new horrors to this awful scene !
Guard round the rustic altar, worthy friends,
Lest footsteps rude invade these hallow'd haunts,
Or brawling noise profane the solemn hour.

‘ *Hermodon.* Sure here some secret unknown pow'r resides,
Whose eye pervades, and well approves this offering ;
At this dread hour he sits in mystic state,
And chills the soul with awe and veneration.

‘ *Zobeide.* What power can here reside of good to man ?
These are the favour'd haunts of dim Despair,
Of fire ey'd Madness, or sunk Melancholy ;
Here Murder prowls—here, when that witch the Night,
High pois'd in air, performs her secret rites,
And spreads her baneful mantle o'er the skies.

‘ *Her.* Misdeem us not, if when stern justice calls,
We rigidly obey its awful summons ;
A murder'd son demands this expiation ;
'Tis due to us, to him, to heav'n, and vengeance.

‘ *First Scy.* Nor vengeance dearer than our country's law.

‘ *Zo.*

' *Zo.* Enough, enough—swear but by every power,
The blood of all my countrymen is sacred,
And this fell hand submits to give you vengeance.

' *Seyfel.* All shall be spar'd, we swear—th' immortal gods
Ne'er saw a Scythian violate his oath.
Now lead him to the altar.

' *Zo.* A moment stay—
Yet why should terror more pervade my heart?
I scorn the woman in me—Lead him on—
I'll firmly brave this thunder-bolt of heaven.

' *Sey.* And do I live to this—O teeming earth!
Ope thy wide jaws in mercy to receive me!

' *Salma.* Inexorable fortune!

Enter Athamand guarded.

' *Athamand.* Dear Zobeide!

Take—take the steel; let thy uplifted hand
Pierce a fond heart, devote to thee alone;
Preserve the honour'd lives of all my friends,
Give me my death, I unrepining fall;
I kiss the trembling hand which fearful strikes,
Nor think it ruin to be so destroy'd,
To bleed for Zobeide and my orphan'd country.

' *Zo.* O stop this torrent of o'erwhelming goodness,
My generous, cruel prince!—words arm'd like these
Unnerve my feeble hand, and quite subdue me;
Breathe sharpest curses, sting me to my purpose;
Distract me not with tender protestations,
Nor vanquish courage with such kind endearments.

' *Atha.* Yet hear me speak the source of each misfortune,
And tho' too late, assert my injur'd honour;
Smerdis, to add new firmness to his throne,
Urg'd me to wed the daughter of a king
Nearest allied in empire and dominion,
But, oh! my heart was fixt on thee alone.
Not daring openly to thwart his will,
I seemingly consented—but determin'd
Instant with previous nuptials to prevent it;
I seemingly consented—accursed hour!
'Twas then report bore on its rapid wing
The shameful tale of my ill-seeming purpose;
And ere my trusty friends could search thee out,
And tell each fearful oath I'd sworn to Heav'n,
Thy fears betray'd thee to believe me false,
Thy fears, alas! had driv'n thee from thyself,
And borne thee far from me, from peace and Persia.

' *Zo.* And was thy purpose just?—What then am I?
Thy truth to me has dragg'd thee to thy ruin;
Thou fixt aloft, triumphant on a throne,
Lov'd by the people, favour'd by the gods,
Wide as the sun had'st spread thy blessings round thee;
But, oh! I've hurl'd thee from the giddy height,
And plung'd thee deep in guilt, and endless mis'ries.
The groans of all my country plead against me,
Ill-omen'd visions fright my mad'ning brain,
And furies ring a knell of dire presages.

' *Her.* The impatient hour reproves our long delay.

' *Sey.* O! let me kneel before my honour'd prince—

' *Sey.*

* *Scy.* Away ; dost thou too—

* *Her.* We will not pause ! proceed—

* *Zo.* Insatiate monsters ! stay—ye know not, sure,
The guilt ye would enforce—Athamand is my prince ;
Nay more, for I adore him—I here avow
My secret love—I here declare my passion—
I here abjure those nuptials which have bound me.

* *Atha.* I die content.

* *Her.* What means this frantic woe ?
Nature herself is sick at thy lamentings.

* *Zo.* When Scythians fall, no stars withdraw their blaze,
An atom sinks unheeded—unregarded—
But O ! thy fate drinks dry a nation's eyes,
All Persia sinks one great stupendous ruin,
And I become the murderer of a world.

* *Atha.* This kind embrace o'erpays whole years of anguish ;
Blest in thy love, I leave the world to fate.

* *Zo.* Long has the captive worn the galling chain
But now to hail the dawn of rising joys,
To view some holier land where mercy reigns,
Where peace shall bloom with blessings ever new ;
Hail, happy land !—there, there again to rest,
Where man can not oppress, or I offend him ;
Spare but his life, and thus to finish mine.
O live, my prince ! thus dying I entreat thee.

[Stabs herself.]

* *Her.* Zobeide !

* *Scy.* My child !

* *Sul.* My ever honor'd friend !

* *Her.* Take off his chains, we grant his rated life.

* *Atha.* Talk'st thou of life to one all gash'd with wounds,
Torn on the wheel, or struggling in his tortures,
His limbs all mangled, or his heart destroy'd ?
No, no, this reeking steel from Zobeide's wound
Prevents the greater curse.

[Stabs himself.]

* *Zo.* Then all is lost.—
Nor e'en my death can expiate these disasters.
Thou who alone can'st judge the feeble heart,
At length look pitying on me—
Whilst these faint accents languish on my tongue,
Whilst life stands trembling on the brink of fate
I fain would plead—but thou art just—tho' I am—

[Dies.]

* *Atha.* The struggle's past, and the world sinks before me ;
Extend your mercy to my sole request !
Let one small spot enclose our last remains,
'Tis all I ask, and Persia will requite you.

What now is all the baseless dream of power,
Ambition's fire, the lust of wealth or empire ?
The scene once clos'd, each glittering prospect fails—
The dreary mansions of the peaceful grave
Receive alike the Scythian and the monarch.
Now, now I sink—my Zobeide—mercy, Heaven !

[Dies.]

* *Her.* Bear off my wretched friend—woes great as these
Press heavy on his years—submit we to our fate :
Submit we to the stern award of awful heaven ;
My son, my country, and the gods appeas'd,
Mercy usurps the rigid seat of justice.

And weeps in mournful tribute o'er their graves.

The

The reader, in short, is not to regard this play as a mere translation. Many speeches are entirely new, and several scenes in the 4th and 5th acts are nearly original. The style is at once elegant and nervous; and the variations from Voltaire both masterly and judicious. We heartily recommend the whole to the perusal of our readers, and do not hesitate to speak of Zobeide, as one of the most pleasing dramas which have hitherto been imported from France. Dr. Goldsmith and Mr. Murphy have complimented Mr. Cradock with a Prologue and Epilogue, which are not excelled by many on the English stage. The piece itself is preceded by a Dedication to the right hon. lady Scarisdale, written with such uncommon delicacy, that the author cannot incur the censure of the world for having said *too little*, nor of her ladyship for having said *too much*.

XII. *An Essay upon the Effects of Camphire and Calomel in continual Fevers. Illustrated by several Cases. By Daniel Lysons, M.D.*
8vo. 1s. 6d. Wilkie.

THE remedies here recommended in the cure of continual fevers, are two of the most efficacious in the whole materia medica, and to establish their utility by fair experiment, would therefore be a matter of great importance in the practice of physic.

In malignant fevers, camphire is now almost universally acknowledged to be useful, but is generally not prescribed till the disease has continued for some days, though Hoffman has strongly urged the expediency of giving it at the beginning. In an epidemical fever which prevailed in Gloucestershire some years ago, Dr. Lysons observed an early use of it to be attended with remarkable advantage. Proper evacuations being premised, where necessary, his practice was to order twenty grains of camphire, and ten grains of nitre, with a little conserve, or some other inoffensive glutinous substance to be made up in a bolus. This bolus being taken at night, and repeated early next morning, many, who have not been able to lift their heads from their pillows, and in all appearance were upon the verge of a long and dangerous fever, have been so entirely recovered within the short space of twelve hours, as to go about their usual business as soon as they rose in the morning.—When he gave this bolus, he ordered a draught of white-wine whey to be drank after it, and that a quart of balm tea, or some other weak liquor, should be laid by the bed-side, because the camphire commonly made the patient
thirsty.

thirsty, and a copious sweat was the most usual and salutary evacuation in such cases. He frequently observed, however, that the fever was removed without any thirst, or sensible evacuation ensuing, and the patients found themselves cured as it were by a charm.

Five cases are distinctly related of the cure of continual fevers by this treatment; the propriety of which our author further supports by the recommendation of Hoffman above-mentioned, and the great success experienced from camphire in those continual fevers which attack Europeans upon their arrival in several parts of the East Indies, and the coast of Guinea.

After endeavouring to establish the febrifuge virtues of camphire, especially if given in the very first stage of a continual fever, the author proceeds to enquire into the qualities of that medicine. Dr. Lysons delivers very explicit directions relative to the form, and dose most proper for the administration of camphire. He found that it affected the head only when it was given in a state of solution; but that a bolus containing twenty grains of camphire might be administered every fourth hour, for a considerable time, with much good, and no bad effect attending its use. It sometimes occasioned a pretty great thirst, which he thought to be of service, as it made the patients drink freely of some diluting liquor, the consequence of which was usually an advantageous perspiration. Dr. Lysons is of opinion that the bad effects experienced by Dr. Alexander from half a drachm of camphire, as related in his *Experimental Essays*, proceeded from his having taken it without the addition of nitre, which he thinks is a necessary corrector. It is observable, however, that Dr. Lysons makes no mention of the camphire having ever excited a nausea and vomiting, which is an inconvenience often attending that medicine, when given in large doses.

As our author recommends the copious use of camphire in the beginning of a continual fever of a putrid tendency, so he advises the administration of calomel in the advanced stage of the same disease; and we must acknowledge that his practice is founded upon rational indications.

He observes that in a fever such as that in Gloucestershire, which was attended with the loss of appetite in the beginning, thin fetid colliquative stools towards the latter end, and a bilious tinge of the urine, the bile is the irritating cause, and that it exerts its baneful influence chiefly from its seat in the *duodenum*. That if this bile is not evacuated, it easily corrupts and becomes putrid. In the advanced stage of the fever,

therefore, when it is too late to attempt the evacuation of the morbid matter by vomit, purgatives, he observes, become indispensably necessary. Both himself and other physicians had tried rhubarb, and such gentle purges; but all the advantage obtained by the use of them was only a palliation of the symptoms, the fever being not in the least shortened by them. In these circumstances, therefore, the author, considering the great efficacy of calomel in cleansing the bowels, and at the same time reflecting on its operation in preventing the violence and malignity of the small-pox, determined to try the effect of that remedy, and produces three cases where it had remarkable success. The quantity in which he gave the calomel was three grains. This dose, in the first case related, produced two or three stools, when a diarrhœa, under which the patient laboured, ceased, his skin and tongue were moistened, and his pulse became soft, equal, and open. When the calomel did not operate, it was afterwards assisted by some gentle purgative, or, to promote its efficacy, some grains of rhubarb were given along with it. The consequence of administering it appears to have been universally a diminution of the febrile symptoms.

Dr. Lysons obviates the objections that may be made to the use of calomel in putrid fevers, by arguments which we think extremely satisfactory. The first of these objections is, that calomel, being generally esteemed as a medicine endued with a very considerable efficacy in attenuating and dissolving the animal juices, it is apparently improper in a fever where there appears a great tendency to putrescence. To this Dr. Lysons replies, that if we admit this putrescence of the juices to arise from, and to be supported by the corrupted bile stagnating in the intestines, and at the same time allow that calomel is the most powerful known medicine to remove this putrid source, by which the rest of the juices are contaminated, we shall be obliged to confess, that, instead of nourishing and increasing the putrid state of the body, it strikes at the very root of the disease, and thus effectually removes it.

In regard to the objection which may be made against the use of calomel in fevers, on account of its being a strong purgative, it seems to be fully obviated by the smallness of the dose which Dr. Lysons prescribes, considered conjunctly with the rational indication of the expediency of that medicine, and the success with which it has been administered.

The opinion of the alimentary canal being the principal seat of a fever, is supported with much plausibility by the author; but as his practice is founded upon a more solid foundation than any hypothesis, we shall not enter upon an account of the arguments

guments he advances for establishing that doctrine. We cannot conclude our review, however, without recommending this Essay to the faculty, whose attention it merits in a high degree.

XIII. *The Theatres. A Poetical Dissection.* By Sir Nicholas Nipclose, Bart. 4to. 3s. Bell.

THE author of this Poetical Dissection seems to have undertaken his work in such a fit of passion, that it would have been surprising if he had not grievously mangled the principal personages he had selected for the exercise of his indignation.—What temperate satire, or what degree of indulgence could be expected, when Sir Nicholas Nipclose, armed with a whip of steel, issued forth for the correction of all who stood in his way? Behold his equipment, and the object of his expedition, in his own words.

‘ Gods of the stage! if any gods there be,
Who deign to glance on modern tragedy;
Or comic strains, which barely serve to keep
The slumbering audiences from perfect sleep,
Inspire the Muse—provide a whip of steel,
To make e’en a’rice, pride, and dullness feel.’

Grant us correction both for great and small,
For authors, actors, managers, and all! —

No witch, when mounted upon her broomstick, ever caused more tempestuous devastation among the objects of her vengeance, than this furious all-levelling knight in the theatrical mansions of Drury-Lane and Covent-Garden. Crowns, coronets, poets, patrons, managers, actors, box book-keepers, and master-tailors, are all whirled about promiscuously in the vortex of his rage.—But, pray, Sir Nicholas, what, in the name of poetical justice, could induce you to exercise your steel so furiously on Mr. Garrick, in the capacity of a manager and an actor? Has he rejected any dramatic production that you had prepared for the stage, or were you disposed only to display your invention, by depreciating a character so generally respected by the public? Whatever was your motive, certain it is, that you could not have expressed greater resentment if he had violated the tombs of your ancestors, ravished your wife, and murdered all your children.

It is not easy to reconcile the inconsistencies of this enraged knight. For while he damns our dramatic authors almost to a man, the acting managers, and the best part of the performers, he yet inveighs warmly against those who do not frequent the theatres. On this account has he bespattered

many of the nobility, and even brandished his weapon within the verge of St. James's, whither he has also carried a most whimsical and petulant Remonstrance.

It must be acknowledged, that in describing some of the actors, our author discovers a talent for sarcasm; but his satire, for the most part, degenerates into personal invective, and he deals his blows so indiscriminately around him, that Mr. Foote is almost the only person of genius on whom he bestows just applause. His character of that gentleman, we must indeed acknowledge to be drawn with a justness of sentiment not to be expected from the inventor of the caricature of Mr. Garrick *.

‘ The muse, at length, with painful censure tir’d,
Meets with an author worthily admir’d;
Rival’d in strength of character by few,
Rich in a fund of humour ever new;
Whose pregnant pencil takes from life each tint,
Whose thoughts are stamp’d in brilliant Fancy’s mint,
Who never makes a vain, or feeble hit;
Terse in his stile, and polish’d in his wit:
Copious in subject, yet compact in scenes,
Dull explanation never intervenes:
Each line, each person, under just controul,
Speaks to the heart, and beautifies the whole:
Laughter attends—Spleen flies the house of joy,
Where Genius FOOTE and Nature never cloy.’

For the entertainment of our readers, we shall favour them with a catalogue of those persons who are censured, or praised, by this theatrical satirist, as authors, managers, or actors, in the order in which they occur.

<i>Censured.</i>	<i>Censured.</i>	<i>Praised.</i>
Mr. Garrick,	Mr. Savigny,	Mr. Foote,
Lacy,	Smith,	Dr. Goldsmith,
Colman,	Bentley,	Mr. Weston,
Whitehead,	Clarke,	Aickin, jun.
Murphy,	Wroughton,	Jefferson,
Cumberland,	Shuter,	Moody,
Kelly,	Hull,	Bannister,
Dr. Johnson,	Dunstall,	Vernon,

* Every day's experience furnishes us with reasons for distrusting the opinions we had formed in common with the bulk of mankind. —We foolishly believed, that Mr. Garrick had some merit as a writer, a great deal as an actor, and that he was, as the world goes, tolerably honest; but Sir N. N. has made it appear that he is quite otherwise, and that every man who comes within fifty yards of him should take care of his pockets.—We were also weak enough to believe, that Dr. Johnson was possessed of great learning and genius; that Mr. Murphy was not altogether destitute of merit; that Mr. Franklin was something of a scholar; and that Mess. Hoole, Bickerstaff, &c. were not quite contemptible: but our poetical Drawcanfir has made it “as clear as Fleet-ditch,” that they are the greatest dunces within the Bills of Mortality.

<i>Censured.</i>	<i>Censured.</i>	<i>Praised.</i>
Mr. Hoole,	Mr. Kniveton,	Mr. Dodd,
Kenrick,	Mattocks,	King,
Bickerstaff,	Du-Bellamy,	Ross,
Fr. Gentleman,	Dyer,	Yates,
Hull,	Gardner,	Quick,
Franklin,	Younger.	Woodward.
Reed,	WOMEN.	WOMEN.
Barry,	Miss Pope,	Mrs. Barry,
Reddish,	Mrs. Hopkins,	Abingdon,
Palmer,	Reddish,	Pitt,
Aickin, sen.	Love,	Green,
Cauterly,	Bradshaw,	Mattocks.
Brereton,	Ambrose,	
Love,	Egerton,	Censured 63
Hurst,	Younge,	Praised 19
Packer,	Miss Macklin,	
Burton,	Mrs. Bulkley,	Balance 44
Bransby,	Baker,	
Inchbald,	Lessingham,	Errors excepted, as
Davis,	Kniveton,	it is not always easy
Parsons,	Vincent,	to distinguish our au-
Hartry,	Miss Miller,	thor's praise from his
Dibdin,	Mrs. Gardner,	censure.
Baddeley,	Yates.	

Sir Nicholas Nipclose has drawn many of the characters in lively and expressive colours, though he deals too much in the shade. For the lighter strokes of ridicule, however, he might have been pardoned, as they afforded him an opportunity of displaying his wit, had he not betrayed too great a degree of acrimony, by his injurious and malevolent sarcasms against many eminent characters, particularly Mr. Garrick. He has also treated Mr. Colman with a severity which must be condemned by all who are acquainted with the learning, dramatic genius, and managerial qualifications of that gentleman.

MONTHLY CATALOGUE.

P O E T R Y.

14. *Fables, Odes, and Miscellaneous Poems.* By Elizabeth Fell. 8vo. 3s. Robson.

WHEN a lady is tired with the affairs of her household, it would be hard to debar her from the innocent amusements of fancy; Mrs. Fell, therefore, has our permission to range uncontrouled in the environs of Parnassus.

15. *Poems on several Occasions.* By William Dine. 8vo. 1s. Robinson and Roberts.

These Poems are peculiarly intitled to candour when it is considered that the author never had any school education. Excepting a few rhymes where the sound has been mistaken,

they are far from meriting our censure. They discover the efforts of a natural genius struggling under the pressure of misfortunes; and we cannot help regretting that Mr. Dine has not enjoyed the advantage of a situation more favourable to a display of the poetical talents which he seems to possess.

16. *Religion. A Poem. By G. Mennell, Lieutenant of his Majesty's Ship Namur.* 4to. 1s.

Few men are qualified to wield the sword and the pen with equal dexterity; when therefore a professed soldier is ambitious of the laurel, he ought to seek for it in the field of Mars, and not in the walk of the Muses. For this excursion beyond his province, however, the author is not subject to any martial law, and we shall shew him the same indulgence in the court of criticism.

17. *Timon of Athens. A Tragedy altered from Shakespeare, by Richard Cumberland, Esq.* 8vo. 1s. 6d. Becket.

This is certainly no injudicious alteration of the original piece, which is deficient in respect of such a female character as claims any connection with the fable, or may in the least deserve the compassion of the audience. Mr. Cumberland has supplied the defect complained of, by introducing Evanthe, a supposed daughter of Timon, who appears in many amiable points of view, and is finally dismissed to happiness in the arms of her lover Alcibiades.—Though we are among the warmest admirers of Mr. Cumberland's dramatic abilities, and ought to express the strongest dislike of exhibiting wanton characters on the stage, especially when they are not properly held up to detestation; yet we are at present become so fashionable, as rather to prefer the company of our old friends Phrynia and Timandra, whose virtues were loosely worn, than the society of his Grecian virgin of more rigid morals.—In short, *with all its imperfections on its head*, we should have been better pleased either to have read or seen this play as it issued first from the creative brain of Shakespeare.

18. *Amelia, A Musical Entertainment of Two Acts.* 8vo. 1s. Becket.

As this brat comes squalling into the world under the direction of our friend Mungo (we mean only Mr. Dibdin) we shall not treat it with any great degree of severity. We think, nevertheless, that some of its features strike us as old acquaintances; and yet we are almost ashamed to confess obligations to our memories on such occasions.—Be not angry, gentle parent, and yet more tender nurse! We despair not to see the infant soon enjoying all the benefits that result from undisturbed repose.

NOVELS.

N O V E L S.

19. *The Phoenix: or, the History of Poliarchus and Argenis.*
Four Vols. 12mo. 10s. sewed. Bell.

Notwithstanding the pains taken in an advertisement to put this Phoenix off for an *original work*, we will venture to pronounce it a translation of the Argenis of Barclay, first published, in Latin, in 1621. That a Lady may have given us a version of that composition is not impossible, as there are several learned ladies in England; but we rather imagine that an old translation has been modernized. The Argenis has been highly commended by several learned and ingenious men: but we own ourselves to have no relish for the romances of the last, we are sufficiently satisfied with the novels of the present century.

20. *The Married Victim: or, the History of Lady Villars. Two Vols.*
12mo. 5s. sewed. Hookham.

The History of Lady Villars is, in our opinion, written in a pretty, easy, unaffected style; but considered as a literary composition, there is more delicacy than strength in it. The sentimental parts are few, but there are many passages sufficiently forcible to touch the heart of sensibility. The distresses of lady Villars, occasioned by her being compelled to be the wife of a man who was the object of her abhorrence, are related with a feeling pen. In short, the author—or authoress—seems to write *from the heart to the heart*, and setting aside a few violent improbabilities, with all the *ahs* and *ohs*, those needless and almost nauseous interjections, the operations of nature are not unhappily described in this performance.

21. *The Life of Lamenther; a true History. 8vo. 4s. 6d. sewed.*
Evans.

This volume contains an affecting account of an unfortunate girl, who has been constantly involved in a series of disasters from her cradle. We heartily sympathize with her distresses, which we wish to alleviate; and we hope the public will join us in the tribute of humanity to Lament her.

M E D I C A L.

22. *Essay on Epilepsy. By W. Threlfal, M. D. 8vo. 1s. Stuart.*

The theory advanced in this pamphlet is, that the epilepsy for the most part depends upon a turgid state of the brain; but neither is this doctrine entirely new, nor the indications of cure which arise from it universally beneficial in all epilepsies, which indeed is admitted by the author.

23. *An Essay on the Diseases of the Bile, &c.* By William White, F. S. A. 8vo. 1s. Bell.

This Essay contains a good account of the disorders arising from biliary concretions, but the author has made no improvement in practice; and we think he might have delayed the publication of this treatise till he had more fully ascertained the effects of a solvent of gall-stones, which he tells us he has found successful in the case of one patient. Should he succeed in that discovery, he would do honour to himself, and confer a great obligation on mankind.

D I V I N I T Y.

24. *Account of the Jewish Doctrine of the Resurrection of the Dead.* 8vo. 1s. 6d. Johnson.

This writer tells us, that the opinions of the Jewish doctors may be reduced to these three; 1. the resurrection of the *just* Jews only; 2. the resurrection of the *unjust as well as the just*, but of that *single nation*; 3. the resurrection of the Jews with *some gentiles*, who were eminent in their generation for piety. The first opinion, though embraced by some celebrated rabbies, was not the belief of the Jews who lived in the time of our Saviour; for St. Paul, he observes, in his defence before Felix, informs us, that his countrymen allowed a *resurrection both of the just and unjust*. But, on the other hand, he thinks, it is sufficiently clear, that, in the apprehension of St. Paul, the Jews restrained the privilege of the resurrection to *their own nation*; for the apostle says, Romans ix. 4. that to the Israelites *pertaineth the adoption*, that is, he apprehends, the resurrection from the dead.—But by the way it is probable, that by *adoption* the apostle means the character of the sons and first-born of God. See Exod. iv. 22. Jer. xxxi. 9. Hos. xi. 1. His opinion however seems to be countenanced by the following passage, Rom. viii. 23. *We wait for the adoption, to wit, redemption of our body.*

Our author goes on: 'if the ancient Jews esteemed the resurrection of the body a great privilege, and as such made it a prerogative of their nation, they did not however imagine, that this revival of the body was necessary to the consciousness of the soul, and consequently necessary to the participation of pleasure or pain; nor did they suppose the souls of the gentiles were not possessed of this consciousness after death.

'St. Paul, speaking to Timothy concerning our Lord Jesus, says, "Who hath *abolished death*, and hath *brought life and immortality to light*, through the Gospel." And with what propriety and force might the apostle say this, if we consider that the

the Gentiles, whatever they thought of the existence and consciousness of the soul in the separate state after death, had assuredly *no notion* of a resurrection; nor *had the Jews for them*, thinking a resurrection to be the prerogative of their nation, and limited to those that were circumcised! Christ Jesus then revealed something *really new*, and that had been *so that time*, unknown, when he discovered unto men that there should be no difference made between the circumcision and the uncircumcision, and that both were intitled to the resurrection, which *abolishes death*, and gives *not only life*, but *immortality*: the things the apostle here speaks of.

Our author, in commenting on this passage, might have observed, that the word, which is translated *immortality*, is *αθάνατος*, a term applicable to the body only.

To the notion advanced in this treatise it may be objected, that the heathens themselves had an expectation of a resurrection of the body. But the author undertakes to prove, that the doctrine of a resurrection was unknown among the ancient Egyptians, Greeks, and Romans.—St. Peter's account of the conversion of Cornelius has, he observes, been thought to exclude virtuous heathens from happiness; and for that reason has furnished unbelievers with an objection against christianity. But, in order to remove this difficulty, he endeavours to shew, that, when St. Peter used the term *saved*, Acts xi. 14. he could not intend, or be understood by his auditors to intend, the happiness of the soul; but the being *saved* after the manner of the Jews, the being saved out of the corruption and horror of the grave.

Whatever opinion the critical reader may form of this, and other interpretations which he will meet with in the dissertation we are now considering, it must be allowed by every candid and equitable judge, that a modest attempt (as this is) to throw light upon any passage of scripture, or doctrine of christianity, deserves the approbation and encouragement of the learned.

25. *The Scripture-Doctrine of Christ's Sonship. Being Sermons on the Divine Filiation of Jesus, the Only Begotten of the Father. To which are subjoined, Three short Discourses on Psalm ii. 12.* By Benjamin Wallin, M. A. 8vo. 2s. 6d. Dilly.

Readers, who embrace the Athanasian doctrine of the Trinity, and can be satisfied with the edification resulting from pious precepts and exhortations, plentifully interspersed with texts of Scripture, will not be disappointed in the perusal of these Discourses.

26. *A Conversation between Richard Hill, Esq. the Rev. Mr. Madan, and Father Walsh, Superior of a Convent of English Benedictine Monks at Paris, &c.* 8vo. 6d. Dilly.

The chief design of this frivolous publication is to point out and expose some inconsistencies, with respect to the imputation of Christ's righteousness, and other points of religion, in the writings of Mr. John Wesley.

27. *A Short Account of the Conversion to Christianity of Solomon Dutsch. Written by himself; with a Preface and Remarks by the rev. Mr. Burgmann.* 12mo. 2s. Wilkie.

It has been usual with the saints of the Tabernacle to give the world an account of the wonderful circumstances attending their conversion. This publication, in many respects, resembles the productions of those fanatics. It abounds with supernatural calls, dreams, and visions, which Mr. Burgmann is pleased to style 'the wonderful dealings of God with Christian Solomon Dutsch.' We would not be supposed to detract from the learning or the piety of this eminent convert, yet we can never believe that the Supreme Being was continually working miracles in his favour. Such a notion is a presumptuous superstition. We are rather inclined to suspect, either that Mr. Solomon has attributed many of his proceedings to the admonitions of Providence, with a design to exempt himself from the calumnies and persecutions of his brethren; or, that he has mistaken his own pious reveries for the communications of Heaven.

28. *Familiar Epistles to the Rev. Dr. Priestley, of Leeds, in Yorkshire.* 8vo. 1s. 6d. Johnson.

This is a smart attack upon Dr. Priestley. The author undertakes to shew, that the charges, brought by him against the orthodox, are applicable to none but people of the doctor's own persuasion; that, notwithstanding he endeavours to destroy the doctrine of Christ's divinity, and the vicarious punishment of sin, he has established both, even to a demonstration; that what he calls rational religion has, according to his own account, been productive of the most unhappy and irrational consequences; lastly, that his religious pamphlets are a full and complete refutation of themselves.

There is an air of facetiousness and good humour in these epistles, which seldom appears in the productions of polemical writers.

29. *A Summary View of the Laws relating to Subscriptions, &c.* 8vo. 6d. Wilkie.

This publication will be serviceable to every one who is desirous of making himself acquainted with the several laws and ordinances, upon which our ecclesiastical constitution is established. It seems to be drawn up with accuracy and judgment. The remarks are chiefly in favour of the scheme lately projected for abolishing subscriptions.

30. *The Requisition of Subscription to the Thirty-nine Articles and Liturgy of the Church of England not inconsistent with Christian Liberty: A Sermon.* 4to. 1s. Flexney.

In this Sermon, which appears to have been written some years ago, in answer to the Confessional, the author inquires, how far the right, which government assumes, of requiring subscription from those who are appointed teachers of religion, is consistent with Christian liberty; and, whether the line drawn in the subscription required by the church of England, lays any unjustifiable constraint on the consciences of real Christians.

In the first article of inquiry, he goes back to the source of religious and civil polity, considers the expediency of an intimate union between the church and state, and concludes, that it is as necessary, merely in a political light, that the state should demand some security of the commissioned teachers of religion, for their conformity to the religion established in it, as that it should have any religion at all. With respect to the second point of inquiry, it is his opinion, that if those articles of faith, which were drawn up by our great and good reformers, be not in every minute particular exactly true, we may venture to say, they approach nearer the truth than any standard set up by private judgment; and that in matters where we cannot arrive at exact truth, the nearest approach to it will satisfy a rational inquirer.

In the Preface to this discourse, the author endeavours to answer the principal reasons which have been alledged for the abolition of subscription to the Thirty-nine articles and Liturgy of the church of England.

31. *Considerations offered to the Public, and to the Subscribers for Relief against Subscriptions, &c.* By Samuel Roe, M. A. 8vo, 6d. Kearsley.

This writer declaims against the scheme for petitioning the parliament for relief with regard to subscriptions, in the following strain:

‘Every person who doth assert the right of private judgment, every one to judge for himself, must appear to be an enemy

enemy to the church ; or, every one who doth presume to divest the church of this authority, deserves not the name of a Christian. Behold, then, and be astonished, O ye learned divines ! that if this authority, by any powers on earth, can be taken away, an end would immediately be put to all settled orders in the church, to all rites, to all religious worship and sound doctrine ; nothing but eternal disorder and confusion ; which would *subvert* the church, and all Christian communion. Be it well known, and rightly observed, this rotten foundation for redress is planned upon no religious or protestant principles ; but will appear, on farther examination, to be a diabolical, mischievous machination, contrived, and now revived, by the enemies of religion, to serve some jesuitical, methodistical, schismatical, atrocious purposes.'

By this extract our readers will easily perceive the nature and spirit of Mr. Roe's *Considerations*, his way of thinking in matters of religion, and his extravagant zeal for the authority of the church.

32. *The Reasonableness of Requiring Subscription to Articles of Religion from Persons to be admitted to Holy Orders, or a Cure of Souls, vindicated.* By Thomas Randolph, D. D. 8vo. 6d. Rivington.

In the beginning of this charge Dr. Randolph says, ' I hope I need not employ many words to convince you, that persons, who are to be teachers of others, should be themselves *sound in the Faith*, and should give to those who ordain and appoint them some proof and assurance that they are so.'— This may be very true : but what inference are we to draw from hence ? That a candidate for orders must therefore subscribe Thirty-nine articles composed in the sixteenth century ? Yes, says the doctor, ' and one would hope, that so easy, so equitable, and so well-approved a method of proving the faith of candidates for the ministry would meet with but little opposition.'

The professor, we would hope, is too good a logician not to see, that subscription to articles, the soundness of which is very questionable, can never be a proof that a man is *sound in the faith*.

A little afterwards he says, ' If by worthy men are meant fit persons, we must beg leave to deny, that those, who hold things *contrary to sound doctrine*, are worthy men.'—Which likewise may be true : but we cannot from hence infer, that those who controvert, or even reject a human system of doctrines are unworthy. Yet this is the consequence which our author's argument requires.

The professor goes on, and says, 'our articles, though we trust that the truth of them may be proved by scripture, are not imposed on any man, much less on all men, as articles of faith necessary to salvation, but rather as articles of *enquiry*, whereby to discover, whether those who offer themselves for the ministry are apt to teach and hold the true doctrine of scripture.'—In answer to this remark, it may be sufficient to observe, 1. that articles which may be unscriptural, can be no proper test of a man's holding the true doctrine of scripture; 2. that requiring him to subscribe to articles *ex animo* is much more than an *enquiry* into his principles and opinion. For, says this writer himself, 'our subscription is, as I apprehend, a declaration of our belief, and assent to the truth of the doctrines contained in the articles: and we are required to subscribe them in the sense of the imposers.'—Is not then subscription something more than an enquiry?

We shall pursue the doctor's arguments no farther, but leave them to be answered by some of those able writers, who have appeared on the side of the Confessional.

33. *Sermons by F. Webb. Vol. III. and IV. 8vo. 7s. Kearsley.*

The first and second volumes of Mr. Webb's discourses were published in 1766. The reader will find a particular account of them, with extracts and animadversions, in our Review for the month of April that year. We shall dispatch this continuation in a summary way. The subjects of which the author treats are the following. The fear of God, Of the uses and abuses of the world, The uncertainty of all worldly grandeur, The dissolution of the world, The different characters of the wicked and the righteous, Of self-examination, Of approving things excellent, On the death of his royal highness William duke of Cumberland, An objection to our Saviour's resurrection stated and answered, On the white-stone described by St. John, Of the widow's two mites, Of justice, Of the rise, progress, and perfection of Christian duty and hope, Of the corruption of human nature, Of flattery, Of ambition, Of censure and rash judgment, The widow of Zarephath.

The sermon on the death of the duke of Cumberland was published separately in 1765. In the sermon on the resurrection, the objection of the Jews, that the disciples of Jesus stole his body from the sepulchre, is very well answered, though few of the observations are new. In explaining the passage in Rev. ii. 17. concerning the white stone, the author proposes a conjecture, which the late * Dr. Ward of Gresham College, and others, have before advanced, viz. that the white stone was

* See Ward's Dissert. p. 321. Phil. Transf. vol. xlv. No. 486.

the *viscera hospitalis* of the ancient Romans. In discoursing on the corruption of mankind, he shews very rationally, that the wisdom and goodness of God are evident in the constitution of human nature; and that the corruption and degeneracy of it must be owing to the wilful folly and wickedness of men: *They have corrupted themselves*, Deut. xxxii. 5.

This author possesses a warm imagination, and expresses his sentiments in a style which is clear, correct, and lively, but sometimes a little too much embellished with florid epithets and poetical ornaments.

34. *Two Sermons on Steadfastness in the Christian Faith, and the Union of Charity with Zeal; preached before the University of Cambridge.* By Thomas Stevens, M. A. 8vo. 6d. White.

In the first of these discourses the author recommends steadfastness in the Christian faith; in the second he shews, that zeal ought to be regulated by a spirit of charity and love. In discoursing on the former subject, he takes occasion to mention the death of Dr. Rutherford, and says, 'We cannot but sincerely lament, that our established church, and this university (Cambridge) in particular, have lately sustained so affecting, and I may add, unseasonable a loss. For at a time when bold and artful attacks are daily making upon our church, and her doctrines, she could very ill spare one of her most able, faithful, and strenuous advocates. When the heat of a battle is not yet subsided, but possibly increasing, it is a severe misfortune indeed to lose a most skilful, veteran hero.'—But he adds, 'all our grief would alas! be vain. Suffice it to have paid this passing tribute of respect to the memory of one who had long fought, with true firmness and fortitude, *the good fight of faith*.'

By the way, this and other orthodox writers should consider, that, though St. Paul might with peculiar propriety speak of *FIGHTING a good FIGHT of faith*, in opposition to heathens, there is very seldom any occasion for a professor of divinity, in a Christian country, to *FIGHT* at all.

35. *The Causes and Consequences of Evil speaking against Government, considered in a Sermon, preached before the University of Cambridge, on the King's Accession, Oct. 25, 1771.* By John Gordon, D. D. 4to. 1s. Beecroft.

In this discourse the learned and ingenious author warmly and severely chastises the pretended patriot, who rashly and indiscreetly contends for liberty; the sullen, discontented, insolent, and untractable citizen; and the popular declaimer, who represents the ministry as a junto of fiends or harpies, and the court as a pandæmonium.

Discourses of this kind may be very just and pertinent: but, on the other side, it ought to be considered, that liberty is the birth-right of an Englishman; that he is not to be condemned for

for watching over his privileges with a jealous eye ; that the chains of slavery have been frequently forged in courts and senates ; and that despotism cannot be introduced into any nation, unless the people are easy, passive, and secure.

We do not suggest these observations in favour of the factious members of society, but in deference to that maxim which has its foundation in equity and reason : *audi alteram partem*.

36. *An Attempt to restore the true reading and rendering of the last Verse of the 4th Chapter of Nehemiah. A Discourse preached before the University of Oxford. By John Hopkins, B. D. 8vo. 6d. Rivington.*

In this Discourse the author endeavours to restore what he apprehends to be the true reading and rendering of the following passage. Nehem. iv. 23. *None of us put off our clothes, saving that every one put them off for washing.* This translation, he thinks, is neither consistent with the circumstances of the persons described, nor agreeable to the nature of the Hebrew language. He therefore supposes, that the word שָׁלַח, which is rendered by our translators *put off*, should be rendered *his sword* ; that הַמִּיַּם, translated *for washing*, should be הַיְמִין, which signifies *the right hand*, with the prefix ה, and that consequently the passage should be translated—*Every man with his sword in the right hand*, or, more grammatically, *of the right hand*. He offers some reasons in support of this construction ; and observes, that Castalio, whose translation he had not seen when he wrote his remarks, has rendered the words—*suum quisque telum dextrâ tenentes*.

37. *A Word of friendly Reproof and Instruction to those who seldom go to Church. 8vo. 4d. Dilly.*

This is a plain, well-intended performance, adapted to ordinary capacities, and very proper to be put into the hands of those who have contracted a habit of absenting themselves from church, and yet are humble enough to be influenced by plain reasoning and wholesome advice.

Another little tract intitled, *An Exposition of the ninth and tenth verses of the second chapter of Titus*, was published in October last, by the same author. By the publication now before us, the writer appears to be a clergyman of the church of England.

38. *A Serious and earnest Address to Protestant Dissenters. 12mo. 3d. Johnson.*

In this Address the author briefly represents the objections which have been occasionally advanced by the Dissenters against the established church. Some of them are frivolous, and others have been repeatedly answered. But the whole serves to form a caricatura, which may give young or wavering dissenters

senters a horrible idea of our ecclesiastical establishment. It is well known, that the most amiable characters may be rendered odious by partial representations, by exaggerating defects, and keeping every favourable circumstance out of sight. This is what the author of the present tract has completely performed. He has treated the church as the populace sometimes treat the pope on the fifth of November, when they make his effigy as frightful as a demon, and then insult it, and throw it into the fire.

M I S C E L L A N E O U S.

39. *Outlines of the Natural History of Great Britain and Ireland.* By John Berkenhout, M.D. Vol. III. 8vo. 2s. 6d. boards. Elmsley.

This volume completes Dr. Berkenhout's work on the subject; and we may recommend these *Outlines* as an useful abstract of natural history.

40. *The Husbandman's Directory.* By Francis Millar. 12mo. 2s. Tomlinson.

An imperfect and injudicious collection incorrectly printed on brown paper.

41. *A Treatise on the Copal Oil Varnish.* 8vo. 5s. Crowder.

The receipt here given for making the copal varnish, is abundantly explicit; and though the author be anonymous, yet the ingenuous manner in which he writes, affords no room to question his veracity. Applauded medical receipts may impose upon the world for some time; but, in a manual art, the facility of detecting an imposture always favours a presumption against the attempt. The author has subjoined some observations on the impositions of coachmakers, relative to the decorating of carriages.

42. *Every Man his own Gauger.* By J. Illenden. 8vo. 1s. 6d. Baldwin.

To those who chuse to encourage the undertaking by the purchase of these tables, we recommend them as very fit for the pocket, being scarce above the size of a twopenny memorandum-book, of little or no weight, and consequently extremely portable.

43. *A Compendious and Perfect Accidence of the French Tongue.* 12mo. 1s. Ridley.

Though the size of this treatise is much too small to contain a *perfect* Accidence of the French language, it is a concise abridgment, and may be perused with some advantage by young scholars.

44. *An Easy, Comprehensive, and Familiar French Grammar.* by G. Masson. 12mo. 2s. Nourse.

This treatise fully answers the idea given of it in the title, and is well adapted to facilitate the study of the French language.



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